

# THE CHRISTIAN CENTURY.

EMBRACING  
THE CHRISTIAN TRIBUNE

Volume XVII.

CHICAGO AND WASHINGTON, JULY 12, 1900.

Number 28.

## Drake University,

Des Moines, Iowa.

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## DRAKE UNIVERSITY,

University Station.

Des Moines, Iowa.



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Formerly THE CHRISTIAN ORACLE.

## AND THE CHRISTIAN TRIBUNE.

Vol. XVII.

CHICAGO AND WASHINGTON, JULY 12, 1900.

No. 28.

### THE BUILDERS.

All are architects of Fate,  
Working in these walls of Time;  
Some with massive deeds and great,  
Some with ornament of rhyme.  
Nothing useless is, or low;  
Each thing in its place is best;  
And what seems but idle show  
Strengthens and supports the rest,  
For the structure that we raise  
Time is with materials filled;  
Our to-days and yesterday  
Are the blocks with which we build.

Truly shape and fashion these,  
Leave no yawning gaps between;  
Think not, because no man sees,  
Such things will remain unseen.

In the elder days of Art  
Builders wrought with greatest care  
Each minute and unseen part,  
For the gods see everywhere.

Build today, then, strong and sure,  
With a firm and ample base;  
And ascending and secure  
Shall tomorrow find its place.

Thus alone can we attain  
To those turrets, where the eye  
Sees the world as one vast plain,  
And one boundless reach of sky.  
—Longfellow.

### ISSUES OF PROGRESS.

By B. A. Abbott.

#### The Need of a Christian Daily.

Rev. Chas. M. Sheldon is receiving much attention in England. He never fails to urge upon his hearers the great want of a Christian daily paper. He denies that he made a failure of his experiment and declares that he has received thousands of letters asking him to start a paper. One day he got 988 letters. This shows at least that there are many persons not satisfied with the daily paper as it is.

#### What Women of Means Should Do.

Miss Helen Gould says: "I shall never cease to preach the gospel that women of means should do more than rush through life for nothing but their own pleasure. It is the duty of women who have wealth to help others, and especially other women, and to make life for them worth the living. So much happiness may be scattered continually that the more one tries to help others the more one loves to do it." This is a noble sentiment and true, and if women of wealth practice it the world will be a better place than it is.

#### What Makes a City Great?

Mr. Charles S. Gleed contributes an interesting paper on Kansas City to the July *Cosmopolitan*, in which he speaks of the honorable past, the glorious present, and the brilliant future of that city. He speaks of the millions of live stock, the thousands of mules and horses, the thousands barrels of flour, and the millions and millions of bushels of wheat, corn, oats, rye, and barley sold by Kansas City merchants: "2,646,073 swine ran down the

steep place into the hot water" last year. Palaces, gardens, parks, trees, flowers, boulevards, clubs and pleasure houses, railroads and splendid business houses are held up as the sparkling jewels of the central city of the great Mississippi valley. But the place of the churches in the development of the city is not so much as mentioned. Is it still true that God makes the country, but man the city? Is there a place for God in the modern city? Or is it still true that the city that has so many hogs running down the incline into the water, asks Christ to depart? We do not believe it. The writer of the bright article referred to simply lacks vision and so does not see life in the right perspective. There are churches in Kansas City, we may be sure of that, and that they contribute the best that is in the life of the city we all know—all but Mr. Gleed.

#### The Democratic Convention.

William Jennings Bryan, by the fiat of the national convention of the Democratic party, will again make the race for the presidency. In some respects it will be the old fight of four years ago over again. Mr. Bryan is a man of worthy character and his natural ability and attainments are very fine. He has been before the people for four years and although he has talked constantly, seems to have made no blunders. This shows a man of rare equilibrium of nature. It is thought by many that he is even stronger now than he was in "the first battle." His running mate, Hon. Adlai E. Stevenson, is well known and justly honored. From all the tickets before the people now, it is clear that whoever is elected, our chief rulers will be good men.

#### The Democratic Platform.

The platform adopted is a very strong one. The literary character of it is dignified and its eloquent, ringing sentences show the hand of Mr. Bryan. It is intensely American. It reaffirms the Chicago platform, but the silver plank, 16 to 1, is not so prominent. It declares the paramount issue of the campaign to be imperialism, which it, of course, opposes. Trusts are also vigorously and vehemently condemned. The Nicaraguan canal is favored and it is proposed to create a Department of Labor, the head of which is to have a seat in the cabinet. Advanced ground is taken in advocating the election of Senators by the people themselves. This plank will prove exceedingly popular and stands for a much-needed reform. It reaffirms Jefferson's dictum: "Peace, commerce and honest friendship with all nations: entangling alliances with none." Sympathy for the Boers is expressed, and the Republican party is denounced for the "ill-concealed Republican alliance with England." It seems strange that nothing was said about an income tax, but no one was surprised to find not a word about temperance. Evidently the Democratic party thinks the temperance question settled. It is like they want it. But they will see. The question of imperialism itself is no more

important than the temperance question. Like the Republican platform, the Democratic platform ignores the higher things of life. One is tempted to ask whether our political leaders have forgotten there is a God?

#### The Three Enemies of the Church.

Dr. Marcus Dods recently delivered an address on the work of ministers and churches, in which he said the minister's great enemy is the world, while the three main enemies of the church at present are skepticism, socialism, and the love of pleasure. The preacher must make the prediction prevail that the joys of the spiritual world are as great as those of sport, of business, of enterprise. These are indeed timely words. The great task of the minister is to convince men of the reality of the spiritual and then of its excellence and rightful supremacy. This can be accomplished by the spiritual vitality of the ministry, and this in turn depends upon the spiritual vitality of the minister. Lessing wrote in one of his letters that there was nothing more pitiful than to be obliged to work with one's head when he was not conscious of having a head. Even more pitiful is the state of the man who must work with his soul when he is not conscious of having a soul.

#### The Genial Side of Mr. Gladstone.

The *British Weekly* says that in his home life Mr. Gladstone had a jocose and genial side which was inexpressibly attractive. In such moods he would join with great enjoyment in the refrain of his favorite "Tinkers' Song":

"A raggamuffin husband and a rantipoling wife,  
Will fiddle it and scrape it through the ups and downs of life."

There is no doubt that "a little nonsense now and then" contains much good health and not a little religion. A merry heart doeth good like a medicine. An innocent smile on the face of a good man is the golden autograph of God.

#### The Danger of Empire.

F. A. A. Rowland makes a remark in the *Westminster Review* that may be pondered with profit by the people of the United States. He says that the danger of England's great imperial schemes lies not in themselves, but in the entire neglect of domestic reform which they are the cause of. Mr. Rowland also says that if the American empire shall ever rival the British, the system of state government would prove invaluable. The danger of empire here pointed out is a real one, but it is not the greatest objection to the colonial system, which is primarily one of justice. We at least profess to believe that governments derive their just powers from the consent of the governed, and imperialism is a direct violation of this, which is undoubtedly a righteous principle. But it will be full time for our country to assume the role of a universal civilizer when we have really learned the art of government in our own land. We should at least solve our own family difficulties before we assume paternity over the other people.



## REGRET.

I might have said a word of cheer  
Before I let him go.  
His weary visage haunts me yet  
But how could I foreknow  
That slighted chance would be the last  
To me in mercy given?  
My utmost yearnings cannot send  
That word from earth to Heaven.

I might have looked the love I felt;  
My brother had sore need  
Of that for which—too shy or proud  
He lacked the speech to plead.  
But self is near and self is strong,  
As I was blind that day;  
He sought within my careless eyes  
And went, athirst, away.

O word and look and clasp withheld:  
O brother-heart, now stilled!  
Dear life forever out of reach,  
I might have warmed and filled!  
Talents misused and seasons lost,  
O'er which I mourn in vain—  
A waste as barren to my tears  
As desert sands to rain. —Anon.

## CHRISTIANITY AND CRIME.

The world is all wrong; only Christianity is right. The presence of Christianity declares this. If it were not true there were no need of Jesus Christ; since His presence is an absolute essentiality, no one can controvert this. Not principles, but a living person is what moves men and makes things take a living form. The Christian stands for the Christ. He may be very defective in his representation, may be only a blurred specimen, but if he be the only Christian in that neighborhood, then all of the Christ that those people know is what they see in that individual; or if there be a dozen or a hundred Christians, the eye-witnesses sum up into one personality their conception of the Christ from what they see in those dozen or one hundred followers. These are the living letters and with eager eyes the world reads them.

## The Christian's Responsibility.

The disciple becomes a teacher. No wrongs about us need discourage us, for he can conquer who thinks he can. The power of conquest belongs distinctively to the Christian. He possesses that which is impossible to defeat, and in consequence should set the style of this world and demand that there be a universal transformation. It was once said in Rome: "As goes Rome so goes the world," and England once said it and America now says it, but that is too narrow. Once there was a dispensation when things rested upon a single nation, but we have been led out of the nursery into the wide world, no nation holds the universal destiny, although apparently our own closely approaches it, but as goes the Christian thought and the Christian sentiment everywhere, so goes the world. Christianity is greater than all nations. Its demands of eighteen hundred years ago need to be re-echoed and human life to be the living call.

## Christian Reticence.

A more positive Christianity is the need of this hour. We are too reticent on doubtful things that lead to crime. Political affiliations warp our consciences and our antipathy to antagonism makes us appear frequently as winking at sin. To the whole world it needs to be said, "Ye must be born again." Our affec-

tions must be set upon things above. It is an up-stream course and against the tide all the time. One we know well drinks, swears, oppresses his employe, retaliates, or lives a hypocrite—one or the other of these or something like these, but we like the man, or so far as that man knows we wink at his sins. The friendship is wrong. Little things lead to crime. A man's life should rebuke the wrongs around him. Another's salvation he holds in his own grasp.

## Christian Expression.

Everywhere is a forum and the employe should work not as pleasing men but God. If we believe the saloon is wrong, as we say and "resolute" about it, we are old enough and large enough to wipe it out. We believed that the right of knowledge belonged to all and in came the public schools. Sweden believed the variety theater and the variety music hall were injurious and so they have been abolished throughout the kingdom. The Welsh people believe that bad books are dangerously harmful and so there is not a bad book in the Welsh language. This is not a law, but a living conviction that is more healthy than law. There is less crime there than in any other country upon the face of the earth because the Bible is dominant. This is the only hope of driving out crime. In those communities where Christianity is a living factor, there is more happiness and less crime. It is impossible to be otherwise.

## Increase of Crime.

Judge Jackson of the United States Circuit Court, took occasion to say a few days ago at Wheeling: "My experience on the bench has been a limited one and I regret to say that crime in this country is on the increase." With nearly 30,000,000 of Christians this ought not to be, yet a similar statement comes from England, and the secret is that the Bible is not holding the place it ought to hold in the affections of Christians. Many read it, but few study it. Its relegation means degeneration and if we would stop blowing our horns for a little while and get right down to present day conditions and needs, we could see the immediate demand for such a religion that shall be felt in the political, social, industrial and religious world, as shall convince the world that Jesus is the Christ. Said a French journalist: "We are the only people in the world who ever tried to do without a religion. But what is already our sad experience? Every ten days we are astounded by the recital of more crimes and assassinations than were committed formerly in the whole year. At the risk of speaking an obsolete language, and receiving insult for a response, we declare that we must cease striving to destroy the remnants of religion if we desire to prevent the entire dissolution of society."

The horrors of France live in the memories of every one, when she overturned all religion and fairly buried herself under the ruins, but the unfettered religion of Jesus is able to drive back crime and to make beautiful all disfiguration.

P. A.

It is now in season to hear the old saw, apropos of the minister's vacation, "The devil never takes a vacation." That is all right, for those who are making it a rule to follow the devil.

## THE CHRONICLER'S DESK.

## Forgiveness of Injuries.

We often pray "Forgive us our sins as we forgive those who sin against us," and much depends on the sincerity of the petition, but how much of reality is there in it, as applied to the life we live and the spirit we possess? The spirit of true religion is impossible of possession where hatred and malice have found a place in our feelings. If a man has no other conception of the Gospel than that it was designed to dispossess the human spirit of all malignant feeling, and all desire for personal vengeance for wrongs inflicted, real or imaginary, he has that which is divinest and most Godlike in the faith of Christ. Hence, says the Apostle, rising to the grandeur of the Christ conception of life, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." In the light of this divine standard much of our boasted civilization is gilded barbarism of the most malignant type. The prevalent idea that injuries must be resented, insults avenged, a fierce barbaric sense of honor maintained by inflicting pain, or shedding blood, that every man who feels himself aggrieved must take the law in his own hands and vindicate his wounded vanity or dignity, by punishing his enemy, is unmitigated savagery and not Christianity. The dark tragedies that blacken the annals of our country and that have hopelessly disgraced our civilization are the savageries of personal retaliation and the remnant of the old heathen doctrine of personal vengeance. There is just enough of the animal and the savage in men to make the spirit and the lessons of divine forgiveness the most difficult of successful inculcation.

## Savagism and Forgiveness.

The Chronicler once heard a missionary tell of the extreme difficulty of getting the heathen mind to lay hold of this sentiment of the gospel. He had on one occasion to preach to an audience who had never heard the story of the cross. For some time he was greatly puzzled to know where to commence or what to say. Finally he concluded, as the Lord's prayer was perhaps the most comprehensive and representative of the spirit and teaching of Jesus Christ of any other portion of Scripture in the same compass, he would expound that in the simplest manner possible to the untutored minds before him. He told them about the Great Father in Heaven, and all men being His children, and how it was the duty of men to hold such a Great Being in profoundest veneration and holiest reverence; how that He had sent His Son to establish a kingdom in which all men were brothers, who loved each other and all the rest of mankind; and how that even the temporal necessities of life, such as food and raiment were the gifts of this Heavenly Father, who was willing to give if they would ask Him aright. At this point they stopped the missionary and stepped aside to hold a consultation. They returned and said: "Teacher, we like your doctrine. We are pleased to learn that there is a Great Father who lives in Heaven, of whom we are all children, and we are particularly struck



with the idea that He will furnish us bread. We like that idea first rate, go on."

#### They Stick at Forgiveness.

The missionary went on to explain the petition concerning forgiveness of trespasses. He told his heathen audience that all hatreds and enmities must be expelled from the heart and as the Great Father forgave His children who offended against Him, they must learn to forgive one another, and that love must take the place of malice and peace be substituted for war. They listened attentively and drew aside for another consultation. After a warm discussion among themselves, they were unanimous in declaring that this doctrine was impossible. Their spokesman said, "Teacher, we can not receive that idea, we can not go with you there; you white men may be able to practice that doctrine, but we can not. If we forgave our enemies they would not forgive us and that would put us at a disadvantage." The missionary insisted; he told them that the substance of the whole thing lay in this principle, that unless they ceased to hate and fight and learned to love and forgive, they could not be saved—they would never see God in peace. "Well, teacher," they said, "you are a wise man, you know what is right; we suppose the thing is possible enough where you live, but we can not forgive our enemies and those who injure us, and if you knew our enemies as we know them, you would not expect us to do it, either." And so they stuck to their guns. These barbarians had no difficulty in catching on to this essential feature of the Christ idea of human life, but in the simplicity of their savage hearts they had the grace of candor to say they were not going to practice it because it was too hard. They were somewhat like that other old savage, the chief of his tribe, who in being baptized by a missionary, thrust his right arm straight up and refused to allow it to go under the water, and when asked for an explanation of this mysterious behavior, he said, "I do not want that arm to be baptized. I want to keep it out to smite my enemies with."

#### Are We Much Better?

Alas, that there should be so much of the savage left in civilized and even Christianized humanity! In natural vindictiveness and unforgiveness there is not much to choose between civilized and savage men, with a decided advantage in favor of the latter in the grace of candor, for they make no pretensions to an exhibition of the forgiving spirit, which they declare to be impossible. The highest achievement and the grandest triumph of religion and civilization is to cast out the evil spirit of malice and unforgiveness from the human heart. Malice and bitterness are signs of inferiority. Where the animal predominates in our dispositions we are malicious and fierce and seek to retaliate on the slightest provocation. But as we are lifted up by the grace of God towards the angelic and the divine these basilar instincts and passions are displaced by the higher qualities of love and magnanimity. A really great soul is incapable of the smallness of malice and unforgiveness. It is said that William of Orange, one of the grandest and noblest men of history, never spoke unkindly of his enemies, not even those Spanish tigers like Alva, Torgamada,

Red Rod and Philip the II., who openly and by stealth sought his life as though he had been a "man eater" of the jungle. It was also said of Garfield that he was never heard to utter a harsh word against his cruel assassin. The manifestation of such a spirit is the highest exhibition of the highest manhood.

#### BEYOND THE SEA.

We were on the ocean eight full days and nine nights. This was none too long to study an ocean steamer. In fact, only as we steamed away from "The City of Rome," to land at Greenock, did we realize her magnitude and symmetry. Persons who have frequently seen ocean steamers may think they understand all about them. I confessed that I learned more than a little on our voyage. The floating palace seemed more like a living creature than I had expected. It had a kind of personality. Her saloons, decks, corridors and our state room became very familiar. Before the voyage was over we began to feel at home. Among several hundred passengers we were daily meeting new acquaintances. At night

"Rocked in the cradle of the deep  
I laid me down in peace to sleep."

Some of the "ocean greyhounds" standing on end would be twice as high as the twenty-five-story sky-scrappers in New York or Chicago. The spire of the Trinity Church, New York, and Bartholdi Statue of Liberty resting on the dome of the capitol at Washington would not come up to the first smoke stack on the Kaiser William. This maritime marvel forges its way through the roughest seas covering over three thousand miles in six days. Her indicated force is thirty-two thousand (32,000) horse-power. It would require over two hundred thousand men pulling continuously, or six hundred thousand men pulling eight hours each day to equal the work of these engines. These ships are built in compartments with twin screws and make ocean travel far safer than travel on land or bicycle riding. On some ships the pumps can throw three thousand tons of water per hour. The smoke stacks are amply wide for a cable car to pass through and the propellers weigh twenty-six tons each. Down below the saloon cabin, down below the decks—down, down, down below the machinery, below the boilers, there is much of interest, although the place is oily and grimy. Passing down a slippery stairway you enter the main engine room. Down another flight of stairs—far below the surface of the sea—and passing between hot boilers only a few feet apart with oil dripping from above and a carpet of loose coal to stumble over we find the "men below the boilers." Here are a score of engineers and the stokers force comprises over one hundred and fifty men. Fully half of these are coal shovers. They work four hours at a time where the temperature is frequently one hundred and sixty degrees Fahrenheit. A single stoker will feed three and one-half tons of coal to the furnace in four hours. No wonder the ship has a certain kind of personality to the seamen and that they talk of her as of a living creature.

#### The Land of the Thistle.

We landed at Greenock. We shall never forget our first view of the land of Scott and Burns—the land of the thistle.

The houses are substantially built of stone. We saw no frame houses and very few brick houses in Scotland. To say that Scotland is beautiful is to put it very mildly. The Scotch people are as gracious as their charming country is picturesque. Mrs. Young was especially pleased with the well-tilled fields and delightful lochs. In commercial importance Glasgow, with her eight hundred thousand inhabitants, is the "second city of the empire." Thanks to Mr. Kennedy, a courteous railroad man, we had a delightful railway coach from Greenock to Glasgow. We saw the great shipyards on the Clyde and the green fields on the hillsides. It was a perfect picture. The tramway lines in Glasgow belong to the corporation. Notwithstanding the cheap fares the trams are a source of revenue to the city. So also is the lighting system. The city also owns the water supply, which is brought from lovely loch Katrine in the highlands. No one who has studied the reasonable rates of public utilities in Glasgow, where the service is first-class, could reasonably object to our American cities controlling their own street railways, water works and electric lighting. Glasgow's streets have been lit with gas since 1818. In 1892 electric light was supplied. The current is supplied on the low tension, three wire system, and the cables are laid under ground.

Our little party—Mr. George D. Baker, a young and promising actor; Miss De Leftwitch, Mrs. Young's art teacher; Misses Baymore and Brophy, teachers in Girard College; Helen, Mrs. Young and myself—"did" Glasgow quite thoroughly. We visited the cathedral, which is one of the few pre-Reformation ministers in Scotland which escaped the frenzied zeal of the Reformers. Its architecture is the early English pointed Gothic style. The crypt is one of the finest in Europe. The necropolis on the hill beyond the cathedral is very striking.

Leaving Glasgow and its busy commercial life, we made a delightful tour of the Scottish lakes. The land of Bruce and Wallace is strangely fascinating. Its history reads like romance. Courageous warriors and gifted writers have endeared the "Land of the Thistle" to thousands of travelers who annually seek rest and recreation among its misty lakes and mountain glens. The best guide books for tourists through the highlands of Scotland are the writings of the Poet Peasant and the Wizzard of the North. Both Burns and Scott were familiar with each rugged rock and babbling brook. They were also gifted with the poetic power of depicting the beauties of their native land and describing its glorious history in singularly suggestive song and story. With the Lady of the Lake as our guide we visited the Rob Roy country, skimmed over Loch Lomond in a fine little steam launch, and saw the clouds rest on the shoulder of Ben Lomond. Perhaps Loch Katrine was the most beautiful lake we visited. Around its green slopes are many handsome stone buildings with ivy covered walls. As we passed around Ellen's Isle and lifted our eyes to the grand old mountains one of our friends—Mr. Luppen of Pekin, Ill., said: "Tis hard to keep back tears of joy and gratitude when we see such grandeur and beauty combined by our Father Care."

A drive through the Trossachs brought us to beautiful Collandar, where Mrs.

Young said she would like to remain the rest of her days. The yards were all filled with flowers. Stirling, with its old castle overlooking the lakes and the fertile valley, was next visited. The old banqueting hall has been restored. We saw the room where James killed Douglass and from the walls looked over the Field of Bannockburn. From Stirling we went to Edinboro, the Athens of Scotland, of which we shall say more next week. Chas. A. Young.

### TEMPERANCE IN THE ENGLISH ARMY.

In view of the much agitated canteen question the testimony of our English cousins in favor of temperance in the army is of value just now. April 19th Lord Roberts wrote from Bloemfontein: "There never was a more temperate army than that which marched under my command from the Modder river to Bloemfontein. Nothing but good can result from so many soldiers being brought together in an arduous campaign when they see how splendidly our temperance men have borne up against the hardships and dangers they have had to face."

#### A Demonstration.

So Lord Roberts declared of the army in India that one-third, or about 25,000 men, who were abstainers, furnished 2,000 more effective troops than the other two-thirds, or 50,000. Kitchener took three regiments from different brigades, and in one, forbade any man to drink a drop; in the second, suffered malt liquors to be used, and in the third, gave a ration of whisky; and then tried the men with forced marches. The whisky drinkers showed more dash at first, but in four days gave evidence of abnormal fatigue. The endurance of the beer-drinkers lasted somewhat longer. The abstainers increased daily in alertness and in staying power. In consequence of the result of these experiments General Kitchener in the Soudan campaign suffered not a drop of stimulant to be used by the men, and never was there a British campaign with so little sickness, and so great profit from endurance as was won by the British teetotalers.

#### An Unexpected Substitute.

The rules against rum have been equally vigorous in South Africa. Even the general officers have been deprived of their champagne. Buller, because of his experiences at the Tugela, called "the Ferryman," is fond of his wine. Finding his supply getting low he telegraphed his wine merchant to send out a supply of the usual brand, with strict instructions that the cases were to be marked "castor oil." About the time the wine was due the general wrote to the base of supplies and informed the officer in charge that he expected some fifty cases of "castor oil," which he wished dispatched to his headquarters without delay. Reply came in a few days as follows:

"Regret exceedingly no cases as described have yet reached us, but this day we have procured all the castor oil possible, twenty cases, and have dispatched it without delay as you desired. We trust this unavoidable delay has caused no inconvenience."

#### The Deadliest Enemy.

Buller's remarks on receiving this letter are not on record. Things were worse on the Tugela. But thousands of the soldiers under Roberts are members of the Army Temperance Society and no "can-

teen" is allowed with the English regiments. Our authorities should take a lesson here. During the civil war the whisky ration was given to the men along with their "salt hoss" and "hard tack." Congress later abolished the whisky but the canteen is a return to the same old evil in another form. We have a right to ask protection for our men from the foe within the camp. Whisky is a deadlier enemy than Tagalog or Spaniard. Maxims and Mausers are merciful compared with rum. Heroes that are proof against the explosion of mines, the flames of San Juan Hill, or the guns of Cervera go down into the dust before the fierce breath of the saloon.

#### A Striking Example.

Here is Bill Anthony. With the thunder of the explosion on the Maine in his ears, the iron deck swaying beneath his feet, the smoke in his eyes, the cries of the perishing and chaos of the sinking ship all about him, he touches his cap to Sigsbee: "Excuse me, sir, I have to report that the ship is blown up and sinking!" Every American felt honored by the coolness and courage of that sailor and rejoiced that he was among the saved. His after story is sad enough. He was a marine orderly on the Maine, gallant, generous, admired for his bravery. He escaped the hell of the explosion, the black gulf that received his companions, but he had an enemy mightier than the Spaniard—strong drink.

He returned to the country and was received with praise and affection as a hero. Friends gathered about him. He married and soon had another position. He loved his wife, his friends, his work, but neither wife, nor friends, nor work could win him from the fatal habit. Not two years after the day when as a hero among heroes, he trod the deck of the sinking ship, he sat alone in a public park in New York, a miserable outcast, who, for the sake of liquor, had given up all that makes life dear. Mad with want and despair he kissed a picture of his child and shot himself dead.

#### Heroic Courage Needed.

England's testimony is worth something. America should not be behind her mother. The call of today is to all, even who love their fellows to bear witness against this evil. Our churches are too timid, our pulpits are too silent; our Christian men and women, while keeping themselves unspotted, are not as pronounced as they should be. Never was there a better time for this testimony. All the world is learning. A mighty united voice from every foe of the rum fiend will be felt today as never before in human history.

You know what opportunity means? "Opportunity" equals opposite the port. The sailor will drift by the channel if he does not enter at the right moment. Christian men, philanthropic men, scholarly men, strong and thoughtful men of every class should make themselves felt today if they would make the amethyst—abstinence from strong drink—one of the foundation stones of the Republic as it is of the eternal city of God.

F. D. Power.

Not long ago we overheard the remark, "Sometimes the preacher is asked to live on wind." That is a sad case indeed. But we recalled the "extemporaneous" sermons we have heard, and reflected that a great deal oftener the preacher asks the congregation to live on wind.

### FROM THE OTHER SIDE.

We came up from Southampton on the South-Western road on a beautiful Saturday morning, passing the great training camp at Aldersgate.

We were met just before entering Waterloo station by Bro. Earl Todd, the genial and successful pastor of the West London Tabernacle, who piloted us to our home in St. James Square, close to the church. Like several of our English preachers, Bro. Todd is an American, the son of Bro. M. D. Todd, formerly well known in the states, and later pastor of the churches in Liverpool and Chester. Bro. Todd is a graduate of Drake University, and has been for several years pastor in West London, to which work he came from Chester, where, after an interval of some years, he followed his father as pastor. The work in London was begun by Dr. W. T. Moore, who may be justly regarded as the nestor of our English enterprises. Coming to London after organizing the churches at Southport (about 1878) and Liverpool (1880) he began the publication of the Christian Commonwealth, which he has carried on since that time, and which since his removal to Columbia, Mo., as dean of the Bible College, is managed by his son, Paul Moore, a young man worthy in all regards to assume so honorable a task. During the editorial period Bro. Moore secured the building known as the West London Tabernacle, at James Square, Notting Hill.

After Bro. Moore gave up the pastoral work it was carried on for a time by Geo. Waldon, now in Australia, and later for brief periods by the late Dr. John H. Brooks and W. A. Foster, both from the states. Bro. Todd is now fairly settled in his work, which during the few years in which he has ministered to this people, has won him the hearts of all who know him. There are two other churches of the Disciples in London, one at Hornsey, of which Bro. William Durbin is pastor, and one at Tasso.

The Christian Commonwealth office at 73 Ludgate Hill, just under the shadow of St. Paul's, is naturally the rendezvous of American Disciples, and there they are likely to meet, not only Moore and Durbin, but Hetherington, Landon, Moore, Todd, or any of the rest of our people in the city, as well as those from the provinces who happen to be in for a day.

Being in London is like being at the meeting place of all currents and the crossing of all roads. Here in the spring come all the religious bodies for their "May meetings," and the most famous preachers in England may be heard at noon. Such men as McLaren, Jowett, Gore, Farrar, Temple (archbishop of Canterbury), Parker, Clifford, Fairbairn, Watson and Akerd are sure to be in evidence. But most of all, London itself is to be enjoyed, at the most beautiful season of the year, when the trees and flowers, so carefully tended by even the poorest, break into exquisite bloom, and everywhere the great gray city, huge irregular, mysterious, suggestive, fascinating, makes the time you are able to spend there go by on wings. London is not a city, but a vast overgrown town, or series of towns, which by enlargement have come to be one. It has none of the city air of Paris, or even a Brussels or Edinburgh. But its charm is the greater for all that. It never seems to have been built; it just happened. Other cities apparently grew upon some ordered plan,



with streets intersecting each other at angles approaching symmetry. Not so with London. The by-paths and meadow walks of earlier days have grown to be the streets of the metropolis, so narrow at times that you could almost shake hands with your neighbor in the opposite third-story window, especially where the houses have that curious habit of leaning familiarly toward each other across the narrow way. These streets seem to be like arms thrust forth at random by some gigantic polyp, without sense of direction, but only need of room. But the great town is brimful of interest to the visitor, only that it constantly baffles him by its hugeness. When one has been in London three weeks he feels that he begins to know the place. When he has been there thirty years he knows that neither he nor any other mortal can ever know it. Dr. Johnson boasted that he had walked through every street in the city, and he insisted that he only knew a little of the place, the strand and its neighborhood; and it must be recalled that the London of Johnson's day was small compared with the present city.

Of course we went to Westminster Abbey the very day we got in. Travelers from the four winds go breathless to the old church before they eat lunch or wash their faces, and well they may. It is the Valhalla of the Anglo-Saxon people. It holds more memories than any other spot of English ground. It is the volume in which is written the nation's history and achievements. It is the oldest, newest, saddest, most triumphant building ever wrought by English skill. Its architecture is of all the centuries from the Norman down, and under its pavements lies the most precious dust in the realm.

"Age cannot wither it, nor custom stale its infinite variety."

A huge cross flung on the earth, with its head, as in all cathedrals, to the east, it stretches out its transept arms to shelter on one side the bones of poets and on the other those of statesmen and heroes, while in the choir are buried amidst generations of their nobles and courtiers, fourteen monarchs of England, beginning with the Saxon Sebert and ending with George the Second.

There are in the abbey no monuments. I recall a notice in a Liverpool paper published in April, giving an ordinary obituary notice of Byron. A day or two later, in answer to a question, it was explained that a fund had been left by some admirer of the poet, the trustees of which were instructed to insert such notices in the leading journals of England upon the recurring anniversaries of Byron's death, "until such time as the authorities of Westminster Abbey shall permit the erection in that church of a tablet or monument to his memory." In walking about you notice in the pavement or tablets such names as Burleigh, Pitt, Fox, Burke, Canning, Newton, Barrow, Wilberforce, Disraeli, David Livingstone and Gladstone. Close by is the Jerusalem chamber, of notable memory as the scene of the great assembly which drew up the confession of faith and later on the meeting place of the committee for the revision of the Bible. Into this abbey the sovereigns of England came to be crowned, in that stiff old chair with its seat formed of the sacred stone of Scone, and here most of them are brought again for sepulture.

Of course we visited the Parliament buildings, one evening while the

Commons were debating the bill for army supplies, and passed, with such interest as every student of history must feel, through the old hall of William Rufus, the original Westminster Hall, where the brass slab marks the spot on which King Charles stood to be condemned, and we saw the bust of Cromwell, so tardily given place among the heroes of the nation. At another time up through Whitehall, past the spot where Charles came out upon the scaffold to his death, a spot now marked by a bronze statue of James II. We had gone out that day to see the returned marines from H. M. S. "Powerful," who had played so conspicuous a part at the relief of Ladysmith. With them was Sir George White himself. We stood in Westminster Square as they passed, and if any lingering doubts had remained as to English capacity for enthusiasm, they quite vanished in that burst of bunting and noise.

Herbert L. Willett.

Chester, May 16.

### PUNGENT PARAGRAPHS.

Many an otherwise good man degenerates into a fault-finder and a gossip because he fancies that it shows discrimination to criticize. He thereby airs his wisdom, and demonstrates his superior judgment! This is one of the "wiles of the devil."

There are two attitudes for the servant of God, diametrically opposite. He may conceive a plan of work, and then try to use God in carrying it out. Or on the other hand, he may seek to know God's plan, and then to be used of God in its accomplishment. One may unconsciously fall into the fault which is clearly indicated in the first; he may be devout, earnest and industrious; and he will achieve results; but the freest, happiest, best work is done in the other attitude. Prayers that dictate to God die in their utterance; prayers that inquire of God secure the help of the Almighty.

There are some self-applauded sages who are always ready to advise the young minister to retreat into the country, and spend a number of years laboring with small churches. He will have more leisure for further study; he will gain experience that will prove invaluable in larger and more important fields, etc. When you receive that kind of advice, young man, don't follow it, unless you have to. Do not by any means belittle yourself by seeking a responsible and lucrative place; but take the largest thing that offers. Dare! Trust in God for grit and grace, and go! No man needs leisure half as much as he needs stimulus. Get into a place where the southerner's admonition applies—"Root little hog, or lose your tater!"

How many failures are charged up to circumstances? "The conditions were not at all favorable," is supposed to excuse the failure. But why? Was not the speaker one of the conditions? And above all, a condition with a will, and the power to make other conditions serve his purpose. Brethren, the conditions were not favorable when Elijah confronted the priests of Baal; nor when Moses found himself in the midst of a mob of mutinous slaves on the shore of the Red Sea; nor when David met Goliath; nor when James died. But in some mysterious way, condi-

tions were conquered! Stop saying, "Give me a standing place, and I will move the world!" "Make good thy standing place, and move the world!"

Commenting on the timidity of some men in the pulpit, J. Fred Jones of Illinois remarked, "There are preachers who seem to fancy they are running a sort of fire insurance company, and they collect the premiums." The church is either a force or a farce. F. G. T.

### CIVIC PROBLEMS.

#### The Army Canteen.

The position taken by the administration on the army canteen is likely to prove an important factor in the coming presidential campaign. It was and is the same old question of expediency with those in authority. It is unfortunate that our politics have not risen to a higher standard though the tendency is a decided one for better things. The secretary of war sent out requests for the opinions of a large number of officers relating to the canteen. More than five hundred were sent to non-commissioned officers. Opinions were asked from those commanding troops, batteries, companies and regiments, and to three department commanders, but not to other general officers. A request from the secretary of war is likely to receive a response from minor officers in accord with the wishes of the secretary if they be known. Thirty-five of those officers declare the canteen has been detrimental to the morality of the enlisted men. Forty declare it to be prejudicial to discipline. Twenty say that it has increased drunkenness. Thirty-six are in favor of the abolition of the canteen. As is well known, Generals Miles, Shafter, Wheeler and Surgeon-General Sternberg have protested against the canteen. Notwithstanding all this the secretary favors the canteen because he thinks, he says, that is a lesser evil than that which would take its place. It is interesting to quote from General Ludlow's "Circular No. 7," issued last year at Havana. Here is a paragraph:

"The orders heretofore made prohibiting the sale or supply of spirituous or other intoxicating liquors to soldiers appear, in some cases, to have been misunderstood. The purpose of the orders is the entire suppression and prohibition in the Department of Havana of the use of any species of alcoholic or other intoxicating liquor by soldiers. This prohibition includes canteens as well as saloons and the like places, and beer, as well as wine and distilled liquor. The health and welfare of the troops is the first consideration, and the strict enforcement of these orders is essential to that end, as well as to the discipline of the command and the good repute of American soldiers, and indulgence to the comparative few must be denied in favor of the preservation and welfare of the many."

#### Canteen and British Army.

Lord Roberts, commander of the British forces in South Africa, was formerly commander-in-chief of the army in India and is reported to have said that one-third of the British army in India (24,800 out of 75,000) who are abstainers, furnish 2,000 more effective troops than the other two-thirds, who are not abstainers. The Army Temperance Association comprises nearly the whole list of generals, and includes Lord Wolseley, commander-in-chief, Lord Roberts, General White,



Lord Methuen, Generals Warren, Kelly-Kenny, Gatacre and Buller. Seventy-three leading generals are vice presidents of the association. Kitchener in the recent brilliant campaign in the Soudan allowed no alcoholic stimulants whatever.

Our own surgeon-general, who by virtue of his office, is charged with protecting as far as possible the health of the soldiers, has said:

"I do not think much of the beer canteen. The theory that the soldier needs a beer canteen to keep him from going to outside saloons for something stronger is all wrong. There is nothing in it. On the contrary, a great many young soldiers who are not accustomed to drink contract drinking habits at these canteens, and are ruined. There is no need whatever for intoxicating drinks at these canteens, and it will be a good thing for the army if they are abolished."

In view of the clearly expressed opinions of those who look upon the canteen from the standpoint of soldiers and regard efficiency as the highest requisite, it does not seem possible that the government could take the position it does and in that respect it is extremely weak. A discussion of the matter throughout the campaign will likely result in proper legislation by Congress at the next session.

Andrew Wilson.

Washington, D. C.

### THE NEW BIRTH.

Jno. 3: 3-10.

That was a notable conversation which passed between the Jewish rabbi and the Galilean Teacher upon that night so long ago. Little did the former think that his timid address, half confession and half question, would draw from the latter a saying which would become at once a trumpet-blast and a blazing torch to a slumbering, careless world. Little, possibly, did the latter think that His words would become a bone of contention and a source of confusion among generations of those who profess His religion.

This saying of the Master is rich in suggestiveness. Leaving aside whatever critical questions may or may not be involved in it, some of the plain truths are worthy of earnest study.

I. The Necessity of the New Birth. This is made emphatic in this statement: "Except a man be born anew he cannot see the kingdom of God." "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." "Ye must be born anew."

We need not stumble at the necessity here so emphatically stated. It is but the sway in morals of a law which is universal. Not to speak of its operation in the lower kingdoms of nature with which we have all been made so familiar, this law holds sway in all spheres of human life. The human body grows up out of its infancy and helplessness to the strength and glory of manhood, in response to agencies from without, from above itself. The maternal breast is the fount of life which great nature opens to nourish the life which she has already imparted. And that fount of life, in one form or another, ever sends forth the stream which nourishes the bodily life into perfection. Physically, it is true that a man cannot enter the kingdom of perfected manhood unless he be born from above.

Intellectually it is true that if we would become intelligent and wise, we must be

born from above. "Innate" ideas, if they exist at all, are few and far between. Our minds expand in response to influences from without. Teachers and books bring us ideas. Power comes to us out of the kingdom of thought and fact. In response to that power we open our eyes and see; we follow the beckoning and enter in. We are born into larger and richer intellectual life by the power from above. This is true in whatever department of thought and activity we may find ourselves. If we rise it is because something has come down to us from above us, has touched us, given us a new vision and a new impulse—in fact, has regenerated us. Evolution is doubtless a true thing. But it is not a primary thing. Before we grow we are begotten. Development follows generation, or regeneration. It does not take the place of either.

#### Influenced to Larger Life.

The artist is born from above. All true art is a striving after natural effects. The greatest triumph of art is where nature is most closely approached, which is but another way of saying that nature is the great teacher of artists, and that what they "see" of beauty is because she has come down to them, and that if they have "entered in" to the kingdom of beauty it is because they have been touched by her power. They have had a new birth from above.

This law holds sway, in a larger sense, in society. Tribes, peoples, civilizations, rise in the scale of social life, in response to influences from above them. Either peoples and civilizations more advanced touch them, or equivalent forces not of themselves impart new impulses. Peoples rise because they are born from above. The perished and perishing races have either missed the contact which brings larger life, or have resisted it.

The statement of Jesus simply shows that the moral life is not an anomaly. Here also this great law holds sway. Here, too, there must be a birth from above as a condition of rising into a higher state. The necessity here is not arbitrary, but natural. Jesus simply states a law. He does not make the law. It is a part of the normal order of human life. It is here because it is everywhere in man's sphere.

#### Man's Relation to Kingdom of God.

The significance of this necessity in morals may be seen from two considerations:

1. The nature of the kingdom of God. What is the kingdom of God? Is it not the reign of God? Is it not, in other words, the reign of the good? Does it not mean the enthronement of truth, purity, justice, mercy, love, etc., to the displacement of their opposites? And would not this mean the end of all superstition, vice, oppression, cruelty, war, etc.? Would it not mean ideal manhood and ideal society? The vision of our prayer is not utopian—"Thy kingdom come, Thy will be done on earth as it is done in heaven." The coming of the kingdom means the doing of God's will. It means that God reigns, that good triumphs.

2. The necessity of the kingdom to men. What is the difference whether a man "see" the kingdom of God or not? What is the difference whether he enter it or not? Such questions help us to see the necessity of which Christ speaks. That necessity has another necessity back of it. The kingdom of God is a necessity to men.

This is not a mere theoretical truth which Jesus states. It is big with practical issues.

I might say, "Except a man cross the water he cannot see Europe." That would be true. I would state a necessity. But the necessity would only be contingent. The man might not desire to see Europe. And it is not necessary that he see Europe. He can be altogether as well off to remain in this land. The necessity stated has no necessity back of it.

#### The Kingdom Necessary to Man.

Not so in the statement we are considering. The kingdom of God is needed by every man. Every man's highest welfare demands that he "see" it, and that he enter into it. He must "see" the good, in contrast to the evil. He must align his life with the good. In other words, he must see God. He must catch a vision of the invisible. He must become convinced that back of matter there is mind and back of progress there is the Power that makes for righteousness, and, back of history, He stands who worketh all things after the counsel of His own will. And he must obey God. His own life must yield to the sway of good under God. How else can man be man in the true sense? Is he reaching the true end of his being while he lives on the plane of sense deceived, the prey of passion, blind to the only real things, trying to feed his soul on husks, out of harmony with Him who made him for Himself, wandering he knows not whither and stumbling in the darkness? This is not the destiny for which man has been made. He is intended to walk, a king, with mind illumined by a heavenly light, with senses duly subservient to the spirit, the fellow of high and pure spirits, the companion of God, whose faith makes the invisible real and whose steadfast hope fixed in the future makes the present secure. To realize this intention is to "see" the kingdom, to enter therein. It can be no other way realized.

This necessity granted and the other becomes all the more apparent. How can a man "see" the kingdom of God unless the kingdom of God come to him, touch him, impart new impulses to him? It was no empty phrase which John the Baptist used, "The kingdom of heaven is at hand." Jesus told his disciples to say, "The kingdom of God is come nigh unto you." The kingdom must come nigh to men, must touch them, before they can rise into it.

M. B. Ryan.

(Continued in next issue.)

"Lessons from the Life and Death of D. L. Moody" is the title of a neat booklet of thirty-two pages from the press of Fleming H. Revell Co., Chicago, by R. A. Torrey. The great lesson, as Mr. Torrey says, "is the great possibilities that are open through the grace of God to a poor, uneducated and spiritually unpromising boy." When young Moody applied for admission to the church he was asked, "What has Christ done for us all which entitles Him to our love?" His answer is almost inconceivable: "I do not know. I think Christ has done a good deal for us, but I do not think of anything particular as I know of." The booklet is a discriminating appreciation of this mighty man, by one who knew him intimately, and is still carrying on some of his work. All Christian workers should read it, and then "thank God and take courage."

## CHRISTIAN WOMANHOOD.

Helen E. Moses.

## AT EVENTIDE.

'Tis evening; in my heart there is a pang—  
 My heart which was so light at morning's dawn.  
 I wakened early, while a robin sang  
 Full blithely of glad spring. My soul  
 was drawn  
 To praise my God, and promise Him this day  
 So fair and sweet should all be spent  
 His way.

I rose with glad thanksgiving in my breast,  
 The world had never seemed more bright and fair,  
 Life was divine, and motion seemed but rest,  
 As upon God I cast my every care,  
 And in His strength commenced the daily round  
 Of service, which His love for me had found.

Each hour but added beauty to the day,  
 And gave new strength for every happy plan;  
 I seemed to move in Him, and on my way  
 Sprung flowers of hope. I said, "O heart, you can  
 Overcome all weakness and in Him be strong,  
 And thus abiding, naught shall e'er go wrong."

With eager haste, near evening's holy hour,  
 I toiled that finished might be every task,  
 When for one moment self flashed into power,  
 In a harsh word to one who well might ask,  
 Because of weakness gentleness from me.  
 And now, I cannot offer unto Thee

Even one day of flawless service, Lord.  
 My heart is aching so, for I had thought  
 To follow perfectly Thine every word.  
 Father, forgive me! Oh, may I be taught  
 By the example of Thy sinless Son  
 To seek my strength from Thee till victory's won.

But this will not remove the sting to-night,  
 Nor hush the echo of my word unkind,  
 For these, alas! can never be made right.  
 I wandered from Thy shelter, I was blind,  
 And thus, forgetting where my refuge lay,  
 I've lost the beauty of this perfect day.

H. E. M.

## FREDERICK FROEBEL.

(Part Two.)\*

From the hour he began to teach he felt that he had found his vocation. Being anxious to perfect himself, he went to the school of Pestalozzi, and remained a short time, then he accepted a position as a private teacher. Having in his mind the germ of a system that he did not mature till twenty-five years later, he mingled play, architecture and gardening with his teaching. Becoming dissatisfied, he again placed himself under training with Pestalozzi. For, clearly as he recognized the defects of the old master's system, he had learned that it does not matter how great a man's original genius may be, he

must build on what has been done by those who have gone before. And the better he understood Pestalozzi's system, the more able would he be to perfect that which was distinctive of his own. He was with the old master two years, then went to Berlin and Gottingen to study, for it was his purpose to establish his system upon the broad foundation of a thorough knowledge of human nature. He tried with the wise Athenian to scan the geometric mind of man, the measured order of his plan. Then came the great German uprising of 1813, which delivered the Rhine from the French, and in it we find Froebel bearing arms in his country's service. After this he was assistant in the museum of mineralogy, studying nature on its physical side. He was offered a professorship of mineralogy, but at this moment came the death of his beloved elder brother, Christopher. He cast his scholarly pursuits aside, saying: "I must be a father to the orphans Christopher has left." So with these boys, and the children of his brother Christian, in the year 1816, he opened the school at Kiehlau, a village in Thuringia.

## The First Kindergarten.

He took a peasant's cottage, which it was necessary to enlarge. While this was being done he lived on potatoes, bread and water. So scanty was his capital that in order to honestly pay his workmen, he was forced to carry his principle of self-denial to the utmost. He bought each week two large loaves of rye bread and marked on them with chalk each day's allowance. His nephew, Carl Froebel, says of him that at this time he was always gentle, patient, hopeful and kind. He relates this incident: "One fine day in 1817 we were surprised by a holiday. We were allowed to go into the woods for wild strawberries, each with a piece of bread and a little basket. We might eat as many berries as we liked and stay out till we were called. We liked our lessons as well as any holiday; but that day we were particularly happy. Evening drew near before we heard the familiar call. We had quite forgotten our dinner, though at last we were very hungry. When we came home we were treated to milk and nice cake, warm from the oven. This was an agreeable surprise, and we all enjoyed it. Long afterward I found out the reason for that holiday. There had been no bread and no money in the house. Nothing was to be had but milk. So the wheat that had been dearly bought for the next year's crops had on that day been sent early to mill and consumed by us hungry boys in the evening. To us boys," he says, "the life at Kiehlau was almost a life of paradise, in spite of the hardships and privations." Here Froebel married a wife who shared his enthusiasm and did all in her power to help him carry out his life work. Never overcome by any discouragements, they toiled steadily on. Although to them was never given the joy of having a child to call them father and mother, yet Froebel's watchword was, "Come, let us live for our children." His enthusiasm was contagious, many members of his family becoming imbued with his spirit, taught

with him, till far and wide these noble people were known as "the teaching family." They made teaching a religion, and that is a characteristic of all his disciples today. Every kindergartener is an enthusiast—the teachers, the lecturers, the writers and the very agents that handle the books and supplies, make a sort of religion of it.

After the establishment of his school at Keilhau, Froebel opened one at Willisan, and placed it under Langethal. Also an orphan school at Burgdorf, which he placed under the charge of his nephew, Ferdinand.

## Neglected Infancy—The Problem.

His experience in these schools taught him that there was yet much to be done. The boys entered his schools with many a twist of mind and temper caught by struggling up through the bewilderments of a neglected infancy. He said: "The first germinations of the human mind need thoughtful culture. Indeed, there is no period in life when culture is so necessary, and yet, nine times in ten, it is while the little blades of thought and buds of love are frail and tender that no heed is taken to keep the soil around them wholesome, and the air about them free from blight."

Froebel did not underrate mother's love, but insisted that her love must be guided by a knowledge of her child's being, and must respect the divine laws inherent in its nature. Love without the guidance of intelligence is not sufficient for the education of a child, and how often does a young mother possess this knowledge? A young woman is taught to sing, to dance, to paint, to use or abuse several languages, but the noble art—how to educate children—has not been taught her. So when the responsibilities of motherhood are hers, she is unprepared for them; of the nature and structure of her child she knows but little. How, then, is it possible for her to guide its daily developing powers aright? She can only grope after the best way during the most important years of her child's life, and then send it to school, hoping some one else can do for it what she feels she has failed to do herself.

A LESSON FROM LIFE. When Dr. Peter Fahrney, as a boy, was pouring over the ancient tomes his grandfather had left him, idly gleaning information about the virtues of plants and flowers, he little dreamed what a momentous result was to come from this boyish curiosity. It was this interesting knowledge, however, afterwards ripened and expanded by his studies in medicine and pharmacy, that enabled him to give to the world in liquid form, for the benefit of many thousands of his suffering fellow-creatures, Dr. Peter's Blood Vitalizer, which now bears his name and fame throughout the land. A remedy which has probably accomplished more good than any proprietary preparation ever placed before the people.

## CONVENT CRUELITIES.

32-pp pamphlet by H. A. Sullivan, ex-monk. A Peep into the Convent. Convent Cruelties. The Convent Horror. Taking the Veil, etc. Its tales are thrilling. Send 10c. silver to H. A. Sullivan, 1178 W. Adams St., Chicago.

## LEARN TO TALK WELL.

The man has the advantage in life who learns to talk well, to meet people, to make a speech, write a paper, or deliver a lecture. The DRAKE UNIVERSITY COLLEGE OF ORATORY AND ENGLISH, Des Moines, Iowa, is the place to study Elocution, Literature, or Physical Culture.

ED AMHERST OTT, Lecturer, Author, Dean.

\*Part I. appeared June 28.



## NOTES AND PERSONALS.

J. W. Carpenter assumes charge at Astoria, Ill.

R. E. Dunlap has moved from Missoula to Butte, Mont.

J. T. Clements has resigned the work at Blandinsville, Ill.

Prof. W. H. Matlock preached at Milwaukee last Sunday.

Butler College will open its first summer school this year.

Kentucky state convention is to be held at Carlisle Aug. 21-23.

D. W. Moore reports five added at Springfield, Mo., July 1st.

Horace Siberell reports two additions at Pickering, Mo., recently.

Wm. H. Knotts of Indiana begins work July 29 at Litchfield, Minn.

Bro. Morrison and Bro. Gates exchanged pulpits last Sunday.

W. D. Deweese reports one addition by letter at Kankakee, Ill., July 8.

After many dark days, J. Z. Tyler is beginning to regain his health.

W. A. Chapman of Union Star, Mo., reports two additions there recently.

Brother W. W. Pew reports four additions at Dayton, Wash., recently.

O. P. Spiegel of Birmingham, Ala., reports seven additions there July 1st.

T. S. Hundsaker reports six additions at Collins recently; four last Sunday.

F. A. Nichols, Hiram, 1900, began work with the Haverhill (Mass.) Church July 1.

Baxter Watters has resigned the pastorate of the Central Church of St. Louis, Mo.

President J. M. Kersey of Bethany College will spend part of the summer in the West.

Jno. A. Jayne of Pittsburg leaves the last of July for a month of lecturing in Colorado.

J. B. Lockhart has closed his work at Potter, Kansas, and takes the pastorate at Caney, Mo.

Horace Siberell of Pickering, Mo., has entered the University of Chicago for the summer term.

J. A. L. Romig's meeting with the Main Street Church, St. John, N. B., resulted in fifteen additions.

J. H. O. Smith closed his meeting at Glasgow, Ky., W. M. Baker, pastor, with nineteen additions.

Rev. and Mrs. T. P. Haley of Kansas City, Mo., are spending a few days at Macatawa Park, Mich.

N. E. Corey reports one confession at Barry, Ill., last Sunday, and twelve other additions there of late.

Briney's Monthly for July contains a number of strong articles written in the editor's usual vigorous style.

The new church at Sullivan, Ill., E. W. Brickert, pastor, will be dedicated July 22. Z. T. Sweeney will assist.

C. R. Nell of the First Church of Rochester, N. Y., is attending the summer school at Harvard University.

The Disciples of Prince Edward's Island held their annual convention with the church at Cross Roads July 7-9.

The churches at Log and Perrin, Mo., had a union basket dinner and a happy time last Sunday at the latter place.

L. E. Sellers of Terre Haute, Ind., has been temporarily disabled by a stroke of paralysis. We proffer our sympathy.

G. A. Campbell, pastor of Austin Christian Church, is delivering a series of lit-

erary lectures Sunday evenings to large and appreciative audiences.

Evangelist T. J. Shuey will spend two weeks with his family at Maxinkuckee assembly after his meeting at Hammond.

D. W. Connor of Carman City, Colo., has removed to Maryville, Mo., and will take the work for half time at Skidmore.

G. L. Cook has accepted a call to the pastorate of the church at Geneva, O., and will enter upon the work there July 15th.

Ellis Harris reports eight additions at Gaynor City, Mo., July 1st. He will begin a protracted meeting there July 30th.

John Williams has taken charge of the church at Whiting, Iowa, his former home, where he was pastor four years ago.

J. D. Greer of Kahoka, Mo., recently closed a meeting at that place resulting in twelve additions, eight being by confession.

J. W. McGarvey and J. B. Briney will deliver lectures at the Western Kentucky Preachers' meeting, commencing July 25 at Hopkinsville.

W. G. Walters of Winston, N. C., will assist Charles E. Elmore in a meeting at Lebanon, Va., beginning on the fourth Lord's Day in July.

R. M. Dungan closes his work at Plattsmouth, Neb., July 15, after a very successful term. After a meeting at Cordova he will locate again.

Geo. W. Sweeney and wife are spending the summer at their old home in Oakland, California. They will return to Chicago late in the fall.

W. A. Baldwin, state secretary of Nebraska, writes that the prospects of largely increased attendance at Cotner this fall are very encouraging.

B. B. Tyler is doing a most acceptable work among the New England churches. He is now in a meeting at Worcester, Mass., with R. A. Nichols.

July 1 was a high day for the church at Firth, Neb. Their new building was dedicated by J. W. Hilton. L. P. Bush writes hopefully of their prospects.

The church at Davenport, Iowa, has extended a call to the pastor, Carl C. Davis, to remain a third year. One confession is reported from there June 22.

J. M. Lowe of the East Side Church of Des Moines, Iowa, has entered the evangelistic field. His first meeting will be at Rockwell City, Iowa, beginning Aug. 5.

G. T. Rutledge, pastor Third Church, Philadelphia, Pa., knows a preacher that he desires to put in correspondence with some church. Write to him.

A. G. Alderman of Central Christian College of Albany, Mo., takes charge of the church there in connection with his duties as teacher in the college.

Hereafter the King's Business will be the official organ of the Bethany Reading circle. John E. Pounds, publisher, 33 Woodbine street, Cleveland, Ohio.

Carey E. Morgan, Richmond, Va., delivered the baccalaureate sermon at the closing exercises at the famous William and Mary College, Williamsburg, Va.

The Christian churches of Chicago will hold their next quarterly rally at Long's Lake Saturday, August 11. The churches of Lake county are invited to join.

Dr. Albert Burton recently delivered an address at the educational convention held in El Paso on "The College Professor

as Prophet." The Daily Times of that city characterized it as "the most eloquent talk of the day."

C. C. Rowilson and family, pastor of Third Christian Church of Indianapolis, Ind., passed through the city last week on their way to Macatawa Park, Mich.

The Indiana Christian of July 1 is a special number for Bethany assembly. It gives the entire program, together with full information as to railroad rates, etc.

Claris Yeuell of Selma, Ala., reports two baptisms by E. V. Spicer at Cleveland's Mills, and one baptism and \$20 raised on church debt at Plantersville July 1.

Cephas Shelburne delivered the literary address at the commencement and alumni reunion Milligan College, Tennessee, and at the National Business College, Roanoke, Va.

Brother Edward Clutter, a student of Cotner University, supplied for Prof. Aylsworth at Central Church in Lincoln and preached in the Asylum in the afternoon, July 1.

The receipts for foreign missions to July 1 amount to \$132,569.64, or a gain of \$18,838.03. There is no reason why the \$200,000 should not be raised for foreign missions by Sept. 30.

The general convention at Kansas City Oct. 11-18 will be well entertained. Rates at hotels and lodging houses, including lodging and breakfast, can be secured from \$1.00 a day upward.

C. M. Chilton, pastor of the church at St. Joseph, Mo., made the Fourth of July address at Oregon, Mo. Bro. Chilton has been elected president of the Bible School Co-operation of St. Joseph.

The Foreign Society has recently received \$1,700 on the annuity plan. This fund now amounts to \$87,190, or only \$12,810 short of the \$100,000 the society hopes to complete this year on this plan.

Arkansas now reports 440 churches, 185 preachers and 37,000 members. T. N. Kincaid is appealing for help to get J. A. L. Romig in a tent meeting at Hot Springs; this is meritorious.

Received at our Baltimore office for the Christian Tribune Home for Working Girls, Baltimore, Geo. W. Miley, Woodstock, Va., 75 cents, and Miss Lula O. Phillips, Richmond, Va., \$1.25.

L. L. Carpenter of Indiana goes to Kentucky July 29 to add to his phenomenal usefulness as a church dedicatory by setting apart the building at Dry Ridge, Grant county, where B. F. Cato preaches.

Rev. J. G. Paton displays the spirit of genuine heroism when he says: "It is no difference to me whether I am eaten by cannibals or by worms if I can live and die serving and honoring the Lord."

Charles H. Plattenburg, pastor at Uniontown, Pa., has been given a vacation of two months for a trip to Europe, the church paying all his traveling expenses. He sailed from New York July 4th.

A comparison of the receipts for foreign missions for the month of June, 1900, with corresponding time last year shows a gain in regular receipts of \$4,080.90; gain in bequests of \$460.97; loss in annuities, \$400.

H. L. Henderson, chaplain of the prison at Michigan City, Ind., formerly pastor of the Hillside Christian Church, Indianapolis, will attend the Endeavor convention in London and visit the Paris exposition.



The Evanston Christian Church is looking forward with expectancy to the tent meeting which is to begin the latter part of July. The pastor, Wallace C. Payne, will be assisted by Bro. I. J. Spencer.

Bro. L. S. Cupp of Huntsville, Mo., furnishes the information that by the recent vote the cause of temperance was defeated by a majority of 400. A church member who circulated a whisky petition was excluded from the church.

A. J. Frank, pastor at Columbus, Ind., will preach and A. O. Hunsaker of Winslow will be musical conductor at the third annual meeting of the Knox county churches, Indiana, to be held at Monroe City the third Lord's day in August.

A church or pastor desiring a pulpit supply can secure the services of J. H. Hammond of Decatur, Mich., on very reasonable terms. Brother Hammond has had experience in country, town and city work. He is not seeking a place to locate.

S. R. Maxwell of Richmond, Va., is meeting with the church in Petersburg, Va. Brother Maxwell's work in Richmond is highly spoken of. The Third Church is perhaps the liveliest congregation of Disciples in the state, if not the largest.

H. A. Denton of Warrensburg, Mo., has just completed a post graduate course in philosophy with Richmond College receiving the degree of Ph. D. Bro. Denton is one of the first graduates of Drake University and is a close student and an able preacher.

Some twenty preachers of the Christian Church are spending their vacation at Chicago University. They will hold an assembly meeting each Thursday evening at 4:30, at which time Dr. Willet and others will address them on some important theme.

G. L. Wharton, who has just returned from India, lectured at Lynnville Sunday evening, July 1. A collection of \$10.68 was taken for the famine sufferers. This is the second contribution of this church. Those who hear this beloved missionary will never forget him.

J. P. Lichtenberger, pastor of Jefferson Street Church, Buffalo, N. Y., closed a series of strong sermons on "The Place and Plea of the Disciples" by speaking July 8 on "Our Relation to Denominationalism." He has been voted a month's vacation to be taken at his option.

W. H. Kern and wife of DuQuoin, Ill., were recently made the victims of a pleasant surprise on their fifteenth wedding anniversary by a visit from the church in a body. Some beautiful presents and a pleasant occasion is reported. Bro. Kern delivered the Fourth of July oration at Johnson City.

Dr. Geo. W. Sweeney recently officiated at the wedding of Jno. S. Merrill and Miss Olive Snider in the First Congregational Church, San Francisco. The San Francisco Chronicle describes the ceremony as "unusually impressive." Dr. Sweeney has known the bride from the time she was a little girl in Kentucky.

The next congress of the Disciples of Christ will be held at Lexington, Ky., the last week in March, 1901. Committee in charge of program is F. D. Power, chairman; Hiram Van Kirk, secretary; S. M. Cooper, H. O. Breeden, R. E. Heironymus. Address all suggestions as to topics for discussion or names for program to Hiram Van Kirk, University of Chicago, Chicago, Ill.

J. G. Waggoner has been elected permanent pastor of the church at Princeton, Ill., by unanimous vote of the congregation. This is as it should be. There is no use, after a man is well known and tried, to be voting every year as to his removal. We need for both preachers and people to feel that the Lord's work is a permanent, progressive co-operation.

At the regular monthly meeting of the managers of the Tribune Home for Working Girls, Baltimore, last week, the receipts were as follows: Through the Christian Century, \$2.00; through Miss Duvall, Mrs. Bond, 50 cents; Mrs. Mary E. Duvall, \$1.00; through Mrs. Mentzel, Senator Dobler, \$50.00, making for the month, \$53.50. A new gas stove, an ice chest and some other little things have been put in the home during the month. There are now eighteen young ladies in the home.

The First district of Michigan held its convention with the Adrian Mission, where G. J. Massey is pastor, on June 27-29. Papers and addresses were given by Jew Hawk, Geo. P. Coler of Ann Arbor, Chas. B. Kimnar, Detroit; Alex McMillan, state corresponding secretary; I. M. T. Campbell and wife, Detroit, district manager; Lucy H. Meeks, Ann Arbor; H. C. Patterson of Indianapolis, and several others. The convention was the first held in the district for years and was a success. They are to hold semi-annual conventions hereafter.

Mrs. R. T. Tyler, Grove, Va., writes as follows: To the Auxiliaries of Tidewater, Va.: I trust you will keep in mind that your district convention will be held with the Rappahanock Church, Essex county, Aug. 7-9, and that each auxiliary will send a delegate fully instructed in regard to pledges, etc. Also send a small offering to help defray the expenses, as there is always some little expense attending these meetings. Hoping that each one will come with the spirit and intention of making this meeting a success, and all for the honor and glory of His cause.—District Manager.

The resignations of Wm. Brooks Taylor, pastor, and Miss Eva Lemert, assistant pastor of the North Side Church, Chicago, were presented to the official board July 2d, and by the board referred to the congregation for action Lord's day, the 8th. They read to "take effect within three months," but neither was accepted, only one vote favoring Bro. Taylor's release and twenty-two Sister Lemert's. The pastor and assistant purposed remaining the three months to complete the work of raising \$6,000 to provide for the church mortgage. Whether inducements can be offered to insure their continuance beyond that time remains to be seen.

#### CHICAGO MISSIONARY BASKET PICNIC

At the second quarterly rally of the Chicago Christian Missionary Society, at Kimball Hall, May 13, an enthusiastic audience voted that the next quarterly in August be held in the form of a "basket" picnic. The Missionary Board have accordingly arranged for such a picnic, to be held Saturday, August 11, at Long Lake, a beautiful resort 47 miles northwest of Chicago, on the C., M. & St. P. railroad. Several of our churches and Sunday schools have already agreed to hold their picnics at this time and place, and every church should send a substantial representation. An extensive musical, speaking and athletic program will be provided, and the meeting promises to

be a memorable one in every respect. The Cook County Union of our Christian Endeavor Societies have agreed to co-operate with the Board in the selling of tickets, and it is confidently expected a thousand persons will attend. Round trip tickets, 50 cents for adults and 25 cents for children. Arrangements will be made whereby business men who are unable to leave their offices until after noon may exchange picnic tickets for regular tickets on later trains. Invitation to this picnic-rally will be extended to our sister churches in Lake and adjacent counties. It is proposed by the Missionary Board to make this midsummer picnic, or out-of-door assembly, a regular annual event, to be known as "Convention Day" of the congregations and Sunday schools of the Cook county Christian churches. Undoubtedly such a great annual gathering of our people will prove a very useful and effective agency for advancing the work of our city missions, and, at the same time, offer a most needed opportunity for better acquaintance and mutual helpfulness among our city churches.

The fire which destroyed the immense Swamp Root medicine plant of Dr. Kilmer & Co., July 1, was the most disastrous which has ever occurred in Binghamton. However, the Kilmers resumed business next morning.

That this great industry might not be crippled for a moment, through the courtesy of other prominent firms and citizens, the large factory and adjoining buildings on South street were vacated for the benefit of the Swamp Root people, and possession was taken immediately, and here, by Monday, July 8, this new, temporary factory will be turning out Swamp Root, the great Kidney Remedy, in quantities of about 60,000 bottles per day, and in two or three weeks' time the full capacity of more than four times that amount will be produced.

On the old site, with adjoining property which has just been purchased, will be erected immediately an absolutely fire-proof six-story structure.

#### Catarrr Cannot be Cured

with Local applications, as they cannot reach the seat of the disease. Catarrr is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrr Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrr Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrr. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.  
Sold by druggists, price 75c.  
Hall's Family Pills are the best.

#### THIRTY DAY OFFER!

The CHRISTIAN CENTURY  
and CHRISTIAN MONTHLY  
Both One Year For \$1.00.

If you will send us \$1 in the next 30 days, we will send you the two papers for one year. The Christian Monthly is a new magazine, published in Richmond, Va., edited by Julian C. Anderson, and contains editorial contributions from such well-known writers as Carey E. Morgan, Harry Minnick, J. A. Spencer, I. L. Chestnutt, S. H. Forrer and others from Virginia and adjoining states. Next issue contains a beautiful picture of "OM Sycamore" Church. Address.

CHRISTIAN MONTHLY,  
1333 E. Franklin St., Richmond, Va.

## IN THE HOME.

## THE PLODDER'S PETITION.

Lord, let me not be too content  
With life in trifling service spent—  
Make me aspire!  
When days with petty cares are filled,  
Let me with fleeting thoughts be thrilled  
Of something higher!

Help me to long for mental grace  
To struggle with the commonplace  
I daily find.  
May little deeds not bring to fruit  
A crop of little thought to suit  
A shriveled mind.

I do not ask for place among  
Great thinkers who have taught and sung,  
And scorned to bend  
Under the trifles of the hour—  
I only would not lose the power  
To comprehend.

—Independent.

## MINDING MOTHER.

Mary was going to use kerosene to kindle the fire, but her mother discovered it and stopped her before she had poured the oil into the stove.

"You must never do that," she said. "You might set fire to your clothes and burn yourself terribly, or the house might burn. You understand me, Mary?—under no circumstances are you to kindle the fire with kerosene. Remember what I tell you."

One day, not long after that, Mary was left at home alone while her mother went to visit a sick neighbor.

"Start the fire about 5 o'clock if I'm not back before, and put the teakettle on," mother told her when she went away.

Five o'clock came and Mary tried to kindle the fire with shavings, but they burned out without seeming to set fire to the wood.

"I know what I'll do," she said. "I'll pour a little oil on the wood. Mother won't know."

She got the can and began to pour some oil in the stove. The wood was not burning, apparently, but there was fire enough about to ignite the oil as it streamed from the can. The blaze flashed up the little stream to the spout and an explosion took place which covered Mary with burning fluid. She ran out of doors, screaming for help. Fortunately, a neighbor happened to be passing, and he came to her rescue. But she was so badly burned that she came near dying. When she got well her face was disfigured for life.

"Oh, if I had only minded mother!" she often says, when she looks at her scarred face in the glass.

If she only had! But it's too late to think about that now. The mischief has been done, and she must bear the consequences of her disobedience.—Ex.

## LIFE'S TRAGEDIES.

Life's tragedies are sometimes so appalling that the marvel is how they are borne, why they do not at once crush soul and body, life and thought, hope and courage, leaving vitality burnt to ashes. Yet people survive every possible calamity, such as loss of children, loss of fortune, loss of faith in friends, and even harder things than these, and pass tranquilly onward over their storm-swept paths, gathering what cheer they may, and emerging from successive disasters with an elasticity of rebound which is as

of people gathered on an ordinary occasion, there are those who have suffered in extraordinary ways, and yet have endured and taken up the load again, and gone on their journey, whatever its features have been, frequently without a murmur, always with a strength sufficient to the day's exactions. When the secret of the Lord is with these persons, and they are walking with him in constant communion the explanation is obvious. He is guiding and upholding them, and, for all their grief and care, his banner over them is love. But many of the sorrowful and stricken ones of earth have not belief in Christ to sustain them, and they are faring on in darkness and misery without a single ray of light, or a pillow on which to lay the aching head.

Does it not seem wise, in view of the "griefs we all must bear," to provide ourselves with a refuge, to seek an unfailing Friend, and to accustom our lives to the service that Friend requires? I met not long ago an aged woman on whom the hand of sorrow had been heavily laid many times. She had been strong for years, but now, as she approached eighty, her health had failed, and she felt the grasshopper a burden. But her countenance was serene, her eyes were steadfast, her cheerfulness was undaunted. "I am on the home-stretch," she said, "and just before me is the Father's house, and I have learned that all things work together for good to them that love God."

Life's tragedies may be met and borne with, if we trust in the Lord.—Agnes Leslie, in Christian Intelligencer.

## MOTHER'S WORK.

"My mother gets me up, builds the fire and gets my breakfast and sends me off," said a bright youth.

"Then she gets my father up and gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school; then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh! she is most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get two dollars a week and father gets five dollars a day."

"How much does your mother get?"

With a bewildered look, the boy said: "Mother! Why she don't work for anybody."

"I thought you said she worked for all of you."

"Oh, yes, for us she does; but there ain't no money in it."—Michigan Advocate.

## MARION'S EXTRACT.

Everything had gone wrong with Marion Douglass that Monday morning. In the first place, breakfast was late, and she had spoken unkindly to the cook and had been reproved by her mother. Then her little sister Allie had actually upset her cup of coffee and spilled it all over her new plaid merino. She rose from the table very angry and rushed upstairs to change her dress. Some word which her Sunday school teacher had said to her only the morning before crossed her memory.

"It is of no use," she said aloud, "for me to try to be a Christian. I might as well give up."

As she stood, a few moments later, with her hat and cloak on ready for school, she remembered that it was her turn to learn and repeat four lines of a poem

from some author. She caught up her book of extracts and opened it.

What was it that caused the tears to flow from her eyes and her lips to move in prayer?

She stood a moment committing the lines to memory, then went down and spoke pleasantly to the cook and kissed her mother and Allie good-by and went away to school. And when it was her turn to give an extract she rose, and with a bright, unclouded face repeated slowly:

"The little worries which we meet each day

May lie as stumbling blocks across our way,

Or, we may make them stepping stones to be

Of grace, O Christ, to Thee.

—Christian Advocate.

## ENROLL TODAY

in the correspondence Bible course. Students in forty states. Diploma and degree when you finish. Terms \$1 per month. Trial lesson free. Write Prof. C. J. Burton, Christian University, Canton, Mo.

## BALTIMORE &amp; OHIO RAILROAD TO NIAGARA FALLS.

Thursdays, July 19, Aug. 2, Aug. 16, Aug. 30, Sept. 13, Sept. 27 and Oct. 11.

\$10.00 Round Trip \$10.00.

Stop-overs allowed on return trip at Buffalo, Rochester, Geneva, Watkins Glen and Mauch Chunk.

Only \$1.00 Niagara Falls to Toronto and return.

Side trips to Thousand Islands from Rochester only \$5.50 round trip. Tickets good five days, but within return limit of Niagara Falls ticket.

## NEW MORNING TRAIN TO DETROIT VIA THE WABASH.

A new Wabash morning train for Detroit now leaves Chicago at 9:25 a. m., and arrives Detroit 6:30 p. m. Through cars. Other trains for Detroit via the Wabash leave Chicago at 12:40 noon, 3:15 p. m. and 11 p. m.

## FASTER TIME VIA THE WABASH CONTINENTAL LIMITED.

Commencing June 27th Continental Limited leaves Chicago at 12:40 noon, instead of 12:02, and arrives New York 3:15 and Boston 5:20 the following afternoon. Through sleepers to both points.

Wanted—500 Christian families to move to the coast country of Texas. Lands very productive. Markets fine. Climate excellent. Prices cheap. Terms easy.

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Mrs. Winslow's SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TRETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN: CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.



## AT CHURCH.

Whatever task is set to you,  
Don't idly sit and view it,  
Nor be content to wish it done—  
Begin at once and do it.  
—Great Thoughts.

## FIVE MINUTES' SERMON

By Peter Ainslie.

\*If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

This passage of Scripture, which to many seems so hard, is simply another way of stating one of the most common principles in the world. It is just this: If you expect to be anything in this world you must apply yourself. The boy starting into school is met at the very threshold with this principle, stated like this: If you expect to be a mathematician, you must apply yourself, you must take up your cross, and follow directly the rules as laid down in these text books. A boy comes to the shop to take up an apprenticeship and he is told: If you expect to be a skilled workman, you must diligently apply yourself, you must take up your cross, and always follow the orders of the foreman. A young man, whom no one could manage in his home or in the store where he worked, applies for a position in the United States army, and he is met with the same demand. In order to be a soldier, he willingly exchanges the comforts of perhaps a wealthy home for the disagreeable things of camp life. He does not complain but willingly submits to all kinds of inconvenience and unkindness just to be a soldier. This principle is so with everything into which we enter. Whether the thing to be done is bad or good, for men deny themselves in bad things as well as good things, it is said to all the world: If any man will attain this, let him deny himself and take up his cross, and follow the orders. Then a principle that is as old as creation and common as the most common, Jesus takes up and flings it out from his own bosom to the whole world.

Do you want to be a Christian? Then you must try to obey every command of Jesus Christ. Having performed those requisites for entering into the kingdom, He demands a full denial of self and an acknowledgment of Him. You have entered the holiest workshop of all the ages. Your apprenticeship is the beginning of the most beautiful life in human conception. You are working at that which neither money nor fame can secure. Only the applied life can attain it. You can not attain it for another, but each must attain it for himself. It cannot be attained in a day nor a year, any more than to be a skilled mathematician can be attained in that time. It requires years of constant labor. The Christian is a creature of growth. He must deny himself the works of the flesh, which are impurity, hatred, quarreling, envyings, false conception of living, revelings, which include dancing, theatricals and rude things and all those evils that Paul includes in his letter to the Galatians; but he must cultivate love for the unlovable and un-

loved, peace with all as far as it is possible, long-suffering, gentleness in his manners, practical righteousness, fidelity, humility and temperance. These he must cultivate; he practically has no choice in this matter. To be a Christian he must do this. To be mathematicians, soldiers and everything else in this world men are willing to practice self denial and take up the inconveniences of those vocations, then why should a man refuse to do these things which Jesus requires in order to be a Christian? The Lord works with those who work and on the final day crowns the brow of every one who has been faithful unto the end.

Our Father, we are slow to see the best things in life. Stand by us in our labors that our eyes may be opened, for Jesus' sake. Amen!

## BIBLE SCHOOL.

## PETER'S CONFESSION AND CHRIST'S REBUKE.\*

In our last lesson Jesus and his disciples were on the shores of the Mediterranean, northwest of Galilee, where He revealed to them the universality of His kingdom. In this we find them in the quiet retreat of Casarea-Philippi, in the northeastern extremity of His native country revealing to His own the spiritual intensity of the same. The great truths and divinest revelations of the Christ come always in solitude; in "the quiet hour," in the closet, when the disciple is alone with Jesus by the sea, or with nature in its mountains.

## The Son of Man.

Christ does not begin with the important question. He asks how they have understood the minds of men: "Who do men say that I, the Son of man, am?" They give the superstitious answer of Herod first, "John the Baptist" raised from the dead. Others saw in Him the boldness of Elijah and so declared. Those who knew the tenderness of the Master's heart and had heard the "Man of Sorrow" weep over the sins of His people believed Him to be Jeremiah, while others saw in Him the virtues and characteristics of one and another of the prophets. He not only included in Himself the virtues of all the prophets, but is the inspiration of every good manifested in those who believe in Him. He is the flower and perfection of the human race. Other men stand as types, He the consummation of all that is best in humanity. Other men stand for certain times and peoples; Christ is the brother and friend of all.

## Son of God.

The important question is put to them all: "But who say ye that I am?" This is as much as to say: It matters little what the multitude thinks, what say ye? We are not saved by the opinions of others. Peter again is their spokesman and said: "Thou art the Christ, the Son of the living God," and Jesus answered and said unto him, "Blessed art thou Simon, son of Jonah, for flesh and blood hath not revealed it unto you, but my Father, who is in heaven." Peter had heard the voice from Heaven saying at his baptism: "This is my beloved son in whom I am well pleased." This divine pleasure had continued to be manifest by the divine presence in his life and labor. In so far as

Simon believed he partook of the Christ nature; he had become the stone, a part of the "rock Christ Jesus," upon which the church was to be built. Since death and hades had no power over him neither should the gates of hades prevail against those redeemed by Him.

## Primacy of Peter.

The only privilege granted to Peter above the other apostles was one of fitness; the privilege of opening the doors of the kingdom both to Jews and Gentiles; to the Jews on Pentecost, to the Gentiles at the home of Cornelius. The keys of the kingdom by which all are to be eternally loosed from sin and bound to the Christ are those used by Peter; personal faith in the personal Christ; repentance and obedience to His commands, the first of which proclaims His death, burial and resurrection.

## An Attempt to Change the Divine Plan.

Upon this confession of faith Jesus began to explain to the disciples the true purpose of His ministry; "to suffer many things of the elders, chief priests and scribes, and be killed, but the third day He raised up" to begin His messianic reign. He taught the lesson so hard for us to learn; that beyond the cross is the crown, beyond earth sorrow and pain is joy unspeakable. In the losing of this life for his and truth's sake is the finding of it. Peter, like many others, loses sight of the eternal in the temporal, the permanent in the transitory, the joy and glory of the kingdom of heaven is lost in the shadows of the cross.

Peter began to rebuke Him, saying, "Be it far from thee, Lord; this shall never be unto thee." Jesus saw in this audacious kindness and pretended wisdom of Peter, the old time enemy, making use of the prejudices and impulses of this undeveloped child of faith, to thwart the eternal plan of the world's redemption. He turned and said to Peter: "Get behind me, Satan; thou art a stumbling block unto me; for thou mindest not the things of God, but the things of men." This has always been true of those who would change God's plans.

## What Would It Profit.

If we should gain the whole world of expediences and be not right, the world of human wisdom and submit not ourselves to the "foolishness of God," the world of ease and pleasure and forfeit our life with the Christ? W. B. T.

## For Nervous Exhaustion

## Use Horsford's Acid Phosphate.

Dr. A. L. Turner, Bloomsburg Sanitarium, Philadelphia, Pa., says: "As an adjunct to the recuperative powers of the nervous system, I know of nothing to equal it."

## WABASH MIDNIGHT FLYER TO ST. LOUIS.

Spend the evening at home or at the theater, leave Chicago at 11:30 p. m., and be in St. Louis before 8 o'clock next morning. Try this popular train.

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\*This is the golden text for the Sunday school lesson of July 22, 1900. Lesson: Matt. 16: 13-26.

\*Matt. 16: 13-26. July 22.



## CHRISTIAN ENDEAVOR.

The Needy at Our Door

Luke 16: 19-31. July 22.

The light that shines brightest at home will shine farthest abroad.

If we love not our neighbor whom we have seen, how can we love the stranger whom we have not seen?

Market basket philanthropy is more pleasing in the sight of God and the angels than the kind that exhausts itself in prayer words.

The discerning eye can trace a prayer for help of some kind in every countenance. Many of these prayers we may answer.

Three of the seven sayings of Jesus on the cross are expressions of His marvelous concern for others: "Father, forgive them; they know not what they do." "This day shall thou be with me in Paradise." "Woman behold thy son, son behold thy mother." Two of them reveal the suffering He endured for others: "I thirst, my God, my God, why hast thou forsaken me?" The remaining two show the tranquil triumph with which we may all accomplish our dissolution. It is finished; Father, into thy hands I commend my spirit. To everyone seriously meditating on these words there comes great inspiration to altruistic endeavor.

We speak of the loneliness of political exiles, of the hunter trailing singly through the dark forest, of the prisoner in solitary confinement, of the stranded sailor, the only survivor of the great ship; but none of these are so lonely as that one in the crowded street or at the gay levee who feels denied a full share in the general stock of the world's sympathy, good fellowship and cheer. Such lonely, sad hearts daily pass our doors. If we have a song of cheer, a word of hope, an expression of love, let us bestow it upon them. We may thereby save a soul from death. Heaven will at least record the attempt.

It was all right for Dives to fare sumptuously every day, but he ought to have fed Lazarus. It was all right for him to be appareled in fine linen but he ought to have clothed the poor beggar. There was no moral obliquity in his living in a palace but it was wicked in him to neglect the needy man at his door. Because he spurned the responsibility of being his brother's keeper and on earth enjoyed his good things, regardless of the natural rights of the needy at his door, he hath received an eternal inheritance of evil things.

There are many who sadly need money, and it is hypocritical for a rich man to assume he has done his duty by them when he reminds them of their sins and the wealth of Christ's love. In the day of judgment their needs will be a millstone about his neck unless he gives them money. Some need mental illumination. Blessed is he who transposes a child from the dark valley of ignorance to the throne of wisdom and gives him the scepter of intellectual discipline. There are multitudes about us who need an illustration of practical honesty, of brotherly kindness, of Christian forbearance, of resignation to the dispositions of Providence. It may seem an insignificant thing to pause in the midst of life's busy activities to teach these things to just a few. But if we succeed in lifting one soul up into just a little higher altitude of thought and deportment, we have done a deed that has fellowship with the noblest works of God.

And if, when we enter Heaven, we bring with us just one of those who have lived by our door and have entered into covenant relations with Jesus through our intercession, who needed our help and would have perished without us, there will immediately blaze forth a streaming star in our crown of rejoicing and lustroously forever.

Geo. L. Snively.

Jacksonville, Ill.

## THE HOME OFFERING.

Comparative statement of receipts to the American Christian Missionary Society for the month of June, 1899 and 1900, shows a small decrease over the same period of last year, except in church offerings.

It has been predicted from the first that there would be a reaction after the great gain of last year. We did not expect as large gifts would be made this year as in the jubilee year to the permanent fund, but we did expect a gain in receipts for present use. Upon this basis the board made its appropriations for the year. It enlarged its work which it thought it had a right to do. Has the field been too greatly enlarged? We find ourselves immediately after our collection without money to pay missionaries; we also find a decrease over last year in receipts. Shall we recall part of our evangelistic force, or shall we come to the Kansas City convention in debt? I hear you say, "neither."

A band of missionaries doing the work ours did last year shall neither be recalled nor crippled for lack of means. Our growth last year was greater than the combined growth of all the religious bodies in the United States. Our per cent of gain per missionary was greater than the combined per cent of gain per missionary of all the religious bodies. God blessed us wonderfully. Shall we withdraw from the fields God has honored with a hundredfold increase? Dare we do it? Our plea belongs to America, yet the greater part of our territory is not even entered. Again, the money we cast on the water in American missions last year will bring 6 per cent to foreign missions this. Every dollar spent in the United States in converting souls and in enlarging our church will bring the first year better returns in actual cash than money invested in bonds for all our missionary interests, and will increase in its interest-bearing value with each recurring year.

No, we must not decrease our outlay for the cause in America. Shall we come to the convention burdened with debt? No, for it will cripple our efforts in the year to come. There must be no backward steps. Let every church and individual that remembered us last year do so this. If all prove true which did give last year, this will greatly aid. Let each church be determined its offering shall be equal to or beyond last year's. If it has already sent an offering which was smaller, it will be an easy matter to supplement.

Let all those who love the cause of "primitive Christianity" send us a personal offering. Let preachers, members, all with one accord, pour money into the treasury of the American Christian Missionary society and we will keep every worker in the field, come to Kansas City out of debt and make a report of victories won for Christ which will make all hearts glad.

Send all money for home missions to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio.

## FIELD NOTES.

TEXAS.

Gainesville, July 2.—Thirty more added Sunday; 200 to date. Close with a reception tonight.—C. R. Scoville.

ILLINOIS.

Princeton, July 5.—Three excellent young people obeyed the Gospel here last Sunday evening.—J. G. Waggoner.

IOWA.

Shenandoah, July 6.—Eight added the last services, five by confession. We are planning to improve both parsonage and church building.—J. H. Wright.

NEBRASKA.

Blair, July 2.—Our meeting here with pastor Beem is now little more than two weeks old, and seventeen added to date, two last night. We left the church yesterday and began in a tent seating 400 people. Brother Beem has done a grand work here and is beloved by all, both in and out of the church. In seven months' work he has taken fifty-three people into the church here and increased the Sunday school to a live, wide-awake band of children and workers averaging 125. When he began the Sunday school numbered only twenty-six. Some earnest work was required, but he proved equal to the occasion. Pray for us.—C. C. Atwood and Wife.

SOUTH DAKOTA.

Madison, July 6.—Meeting closed at Madison for a time. Last Lord's Day we organized with thirty-two members, and the work in good condition to be resumed a little later on when Chautauqua and some things are over with and out of the way. The cause of Primitive Christianity looked hopeless in Madison when Brother De Voe came to us "without money and without price," and has faithfully preached the Gospel and the Gospel only, thereby making enemies of the sects but hosts of friends of those who are untrammelled by creeds. Some have been persuaded to accept Christ and obey His commands. Some have lain aside their sectarian name, and are known as Christian only. Some have come back after having united with other churches and are rejoicing in an organization, small, it is true, but with courage and trust in God that it will grow and be a strong factor for right and a beacon light in Madison to bring souls to the pure light of the Gospel of Christ.—Mrs. A. Curtiss.

Myself cured, I will gladly inform any one addicted to  
**COCAINE Morphine, Opium or Laudanum,** of a never failing, harmless home cure. Mrs. M. O. BALDWIN, P. O. Box 1212, Chicago, Illinois.

## HOTEL ALBERT

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Special attention to Ladies traveling alone.

L. &amp; E. FRENKEL.

## CORRESPONDENCE

## ENGLISH ITEMS.

## Salaries in the British Army.

It is interesting to know what money compensation men receive for the privilege of shooting and being shot. The private in the British army receives, in addition to these privileges, the magnificent sum of one shilling per day. The field marshal, the highest officer, is paid the mere pittance of sixteen pounds per day, the equivalent of about \$25,000 a year. This is a little short of twice the pay of the general in the United States army, while the private in the United States receives almost twice what the private does in the British army. In the British army there are eighteen ranks. The rise in salary is very gradual up to the ninth rank, that of lieutenant, whose pay is only about that of a skilled mechanic, namely, six shillings six pence per day—\$1.50. The next step is to that of captain, with a salary of 11 shillings 7 pence per day, the pay, say, of an American mechanic. The captain in the United States army receives twice the amount. Thus it is seen that the higher officers in the British army receive much more, and the lower much less, than those in the United States. This is characteristic of the countries. There is high and low level in everything here. To be favored is everything, to be out of favor is to be nobody. I need not remind my readers that there is a land where "men are born with certain inalienable rights, among which are life, liberty and the pursuit of happiness." Long live Columbia! There are no pensions in the English army. Special awards are granted to those who distinguish themselves by deeds of valor, but the private soldier stands but little chance. A loss of a limb counts for nothing, and shattered health is but a trifle—if he be a private. Private charity relieves the situation to some extent in caring for the wives and children during the progress of war. Parliament always remembers the leading officers handsomely. Field Marshal Lord Roberts will be made independently rich several times over at the conclusion of the present war.

## The Free Church Council.

The report of the fifth annual Free Church Council recently held at Sheffield is out. The report contains statistics of the leading Free Churches of England. The Wesleyan Methodists lead in number of communicants, having 548,000, the Congregationalists come next with 419,000, and the Baptists are third with 333,000. One surprising feature of the ministerial statistics is the large number of local preachers, of which there are 50,729, as compared with only 9,005 reported under the head, "Ministers Actually at Work." For example, of the former class the Wesleyans have 17,791, and of the latter only 1,863. The Primitive Methodists have 15,802 locals and only 949 regulars. And even the Congregationalists have more than twice as many locals as regulars. Evidently the free churches have gone to the opposite extreme to the established church with its apostolic succession. The large number of lay preachers savors somewhat of "Campbellism." There is no need here to emphasize the right for any man to preach and administer the ordinances among free churchmen. They have stolen our thunder.

The Free Church Council is a great move toward the union of the free churches of England. It has only been

organized five years but already there have been co-operating district and local councils organized until the entire country is practically included. The towns of any considerable size that have not organized local councils are in a hopeless minority. Two things have worked to the success of the movement: a desire to bring about the answer to Christ's prayer for the union of His Disciples, and opposition to the established church. The optimistic view is the former. It is wonderful, however, what a common enemy can do. Witness the union of the powers against China.

The plans are complete for the union of the Free Church of Scotland and the United Presbyterian Churches of Scotland. Their first council will be held in October. One of the advantages will be the doing away with several colleges and the strengthening of those that remain. They have been courting for many years. The negotiations have been broken off between the Primitive Methodists and the Bible Christian churches. The latter is a branch of Methodism. It was thought for a time that they would effect a union but they could not agree as to the per cent of representation in their conferences as regards their lay and ministerial delegates, one of them having equal representation and the other two laymen to three ministers. It is to be inferred that in the great judgment day the question will be whether one layman equals one minister or whether he equals a minister and a half!

While a few churches are uniting, many more are being formed. There are now something over 300 dissenting denominations in England, and more are being formed at the rate of from five to fifteen each year.

## The Passing of a Mother in Israel.

Mrs. Gladstone, the widow of "the Grand Old Man," has passed away. Mrs. Gladstone was a fit companion of one of the greatest men the world has known. She was not intellectual, but she was richly endowed with good, practical common sense. She was full of charity and good works. Mr. Gladstone once spoke of his family life as "a source of unclouded and unvarying consolation without a break, without a shadow, without a doubt, without a change." Before Mr. Gladstone would accept of a grave among the honored dead in Westminster Abbey the question had to be answered in the affirmative, "Can my wife lie beside me?" To-day she is to be placed beside her husband.

" . . . they were lovely and pleasant in their lives,  
And in their death they were not divided."

Leslie W. Morgan.

20 Northumberland Road, Southampton,  
June 19, 1900.

P. S.—In a recent article referring to the seating capacity of the Church of Christ here the words should have been "more than one thousand" instead of "more than three thousand." L. W. M.

## PIEDMONT ASSEMBLY.

Dear Brethren: The time for the assembly at Gordonsville draweth near. Just one month from this date—July 28—and we will be there. Are you preparing to make the meeting a success by giving it your presence and hearty support? To make the present meeting a success, every church in the district should be well represented at the beginning of the meeting.

Some inquiries are coming in as to entertainment.

We will take care of you in "camp meetin'" style at very reasonable figures. Your board for eight days will not cost you more than \$5, and we will sleep you somewhere on the grounds or immediate vicinity as cheap as we can.

The debt of something over \$500 must be met this year, and the only way to meet it is to meet it by contributions from the churches and individuals. Now, I do not wish to boast of what I have done for the Piedmont assembly, but do wish to speak of it that I may provoke others to liberality. From the beginning to the present time, that institution has cost me not less than \$150—more than it has cost any other one man in the district, with possibly one exception. Still, my proposition to the committee is that this year I will give my full time during the meeting, nine days, free of charge, provided the old debt is all cancelled by the close of the meeting. I can now name fifty brethren in the district who are better able to contribute \$10 each than I am to contribute nine days' work of eighteen hours each. Please make up your mind to do something. The future success of the Piedmont assembly in a great measure depends upon the success of the present meeting. We cannot estimate the worth of these meetings to our cause in the East. The influence of the previous meeting is already felt throughout the district, and the entire state will be benefited by the future meetings if they are continued on the same line. Further exhortation to liberality is perhaps unnecessary. I feel sure that the preachers of the district and others who are interested in this work will push it forward and come up to Gordonsville prepared to relieve the anxiety of the committee, and to prevent the necessity of closing the gates and charging an admission fee.

Remember the date—July 28 to Aug. 5. Remember that Brother Trail from Rockville, Md., will conduct the singing, that such men as Ainslie, Foorer, Book, Williamson and Morgan will do the preaching. Remember that the privileges will be same as they were last year for the accommodation of the public, and that every cent of the profit will be turned into the treasury. And, above all, don't forget to bring a liberal offering. For further information address the undersigned at Rochelle, Va.

Yours for the success of the assembly,  
C. M. Houston.

## WESTERN NEW YORK LETTER.

Since locating here last October we have been made to feel that the hand of the Lord has been upon us for good. Results show that nearly one hundred people—many heads of families—have been added to the Lord at the regular services of the church. For six months, with one exception, there were accessions every Lord's Day. Our audiences have been complimentary and inspiring. All departments of the work have moved forward encouragingly. A flourishing Junior Endeavor Society has been organized. The auxiliary to the C. W. B. M. has grown from a membership of thirty-five to nearly one hundred and fifty. On the third day of June we took our annual offering for missions, which amounted to over \$800, or practically equal to last year. This was considered good in view of the fact that last winter the church



raised \$2,200 for repairs on the church building. Other features of the work might be added, but these must suffice.

Encouraging reports come from all our congregations in western New York. In fact, the progress of the cause throughout the state will compare favorably with all previous years. A recent communication from Brother Hootman on the south side of the Tonawandas says that plans are practically complete for the much-needed additions to their building. Brother H. is proving himself to be the man for the place.

Like elsewhere, there have been some changes in our forces in this section. Brother B. A. Jenkins of Richmond avenue, Buffalo, has just begun his labors under most favorable circumstances. Brother E. O. Irwin has taken up the work at Williamsville, and has already gotten fairly started. Brother F. W. Norton of Niagara Falls soon goes from our midst to his new field at Irvington, Ind. His successor will likely have been chosen by the time this appears.

As corresponding secretary of the New York Christian Missionary Society, I take pleasure in announcing that the state work bids fair to be the best in years. If our churches will now rally in a good "round up," we shall be able easily to close the year free from debt. In view of the very large appropriations, to do this will be a jubilee occasion.

May God bless The Christian Century and give it the constituency it deserves.

C. M. Kreidler.

North Tonawanda, N. Y.

#### NEBRASKA, SECRETARY'S LETTER.

Statistical reports are coming in now. Hurry them along.

A letter from Bro. Geo. Ritchey of Keota, Iowa, shows warm interest in our Nebraska work. He has been successful in his work in that state.

Bro. Bright of Painesville, Ohio, received his Master's degree at Hiram commencement. He has had a busy year, and while naturally he longs for the breezy plains of the west, he is happy in his work.

Meeting at Blair continues successfully. Seventeen added when last heard from. Bro. J. S. Beem, the pastor, would like to hold a meeting soon. He will enter Cotner this fall.

Sumner T. Martin can be had to hold a meeting in August. Speak quick if you want him.

Bro. E. J. Emmons has generously offered to donate his tent to the state board for use in meetings. After a few repairs, it will be in shape for use. We need another just like it.

J. E. Wilson of Burwell closes his work there and would like to locate with some congregation.

Bro. Gregg has been called again to the pastorate of the church at Harvard, at increased salary. Bro. G. reports a successful year's work.

John T. Smith will labor half time another year for the church at Shubert. They have been clearing up some debt, have purchased a bell, repaired the house and grounds, and have had eleven additions.

I sent out last week a circular letter to the churches that are delinquent in the matter of apportionment. I speak for it a careful reading, and immediate attention. If the church has decided not to do anything for this work, please advise me by mail. If it is your purpose to

make an offering do it now. July 31st will close the accounts for the current year. The money remitted after that date will be receipted for as usual, and used as other money, but will appear in next year's report. We are keeping out of debt, and if the churches will do their duty we can go up to the state meeting with a clear record, and with some money in hand. The expenses of the convention will be necessarily larger this year than usual. Churches that have been accustomed to make their payments at the meeting should advance their offering one month and thus come in the regular year.

There are some churches that have sent us only a part of the apportionment, that have said they would send it all in later. Let me urge these to attend to it at once. If we can have a united action at this time for the next twenty days, we will end the year with credit. Remember that all moneys remitted on or before July 31st will be counted in this year's report, even though it does not reach me on that date.

The prospects now are that we will get our meals at the convention for 15 cents each. This rate will make the expenses light. About as cheap as one can live at home.

The semi-annual business meeting of the church at Ulysses will be held on the evening of July 12th. The work of the church will be reviewed, and preparation made for the coming year. It is a profitable thing for churches to have regular business meetings, in which all the membership may take a part.

H. H. Harmon orated at Garrison on the 4th.

S. Gregg of Harvard has subscribed for a life membership in the N. C. M. S. Who will be the next? Five dollars per year for five years.

Names of the paid-up life members come in slowly. Report, report.

Ulysses, Neb. W. A. Baldwin.

#### HAGERSTOWN MEETING.

New York, June 27, 1900.—On the 15th of May I left home to attend the yearly meeting held at Hagerstown, Md. It was quite a distance but my heart has been fixed for a long time on the principles of our holy religion of Christ, that I like to know what His people are doing to convert others to God.

The meeting began on the evening of May 16th. There were but four of us from New York, Bro. Willis, minister of the One Hundred and Sixty-ninth Street Church; Bro. Keevil, minister at Greenpoint; Bro. M. Tiers, of this city, who is two or three months my senior, and I shall only be eighty next month. We had some very good meetings. There were thirty-five preachers, and some of them in their speeches said, "My church, my church!" If it is their church, I shall not go. I go to the Church of Disciples of Christ, or the Church of Christ.

We had with us the profound preacher and teacher, Bro. McGarvey. What a pleasure to sit under his reasoning and mature thought after his long life of Christian experience in the gospel. Then we had the accomplished letter writer to The Christian Standard from the capital of the nation, where it is supposed that the great men of our country meet to cogitate. We had also the eloquent Apollos, Bro. C. A. Young, of whom I had lost sight since he was in Brooklyn. He has grown stouter and I did not know him. But his heart has grown large with

his body, and we soon warmed the old acquaintance. We came to Washington together, and I was sorry when we had to part; but I saw him again on the 2d of June, with his good wife and sweet little daughter, on board the steamship City of Rome. He was not wrecked, as the ship has returned.

I had forgotten that Bro. Harlan, minister of the Sterling Place Church in Brooklyn, was also at the meeting.

The members of the church at Hagerstown seemed to enjoy the meeting and took royal good care of us. We all thought we had the best places, but I know that I had the nicest, for they all seemed to have great, warm hearts. My visit was shorter than I liked. James Carr.

840 E. One Hundred and Sixty-seventh St.

#### VIRGINIA.

My work moves on very nicely here. I expect to begin a meeting at Lebanon on the fourth Sunday in July, to continue for ten days or two weeks. Brother W. G. Walters of Winston, N. C., will assist me. We are anticipating a good meeting.

I have arranged to conduct a meeting in Williamsburg in August. Williamsburg is a town of 2,000 population. We have a few members there, but no building or organization. I believe the field is ripe to harvest, and I trust we may be able to organize and get a move on foot for the erection of a small house in the near future. We see in almost every one of our papers something like the following: "Must we lose our building?" "A mortgage of \$10,000 is to be foreclosed. We have paid \$5,000 on it, but cannot pay more. Unless the brethren come to our rescue we must let it be sold." Such folly is a sin in the eye of God. Why build such costly churches when we are unable to pay for them? Why not build one that we can pay for? Pay \$4,000 or \$5,000 and then lose the church? Every such case hurts the cause. I believe the sin of the churches today is fine and costly buildings. Why not do with a \$1,000 house and give the remaining \$5,000 to missions? I believe it is as much sin for a church to "live beyond her means" as an individual. Let us be content with a smaller beginning that we may be invited to a higher position. C. E. Elmore.

Grafton, June 26, 1900.

#### MISSOURI LETTER.

The success of the Bible school work in Missouri among the Disciples of Christ is simply immense. In fact, there are many of us who are not slow to believe that in the successful prosecution of this work, lies one of the secrets of the remarkable growth of our people. Certain it is that no other religious body has ever been able to succeed as have we, in this special line of work. We were the first people to make a specialty of Bible school work in our efforts to evangelize the state. Other religious bodies have tried it, but none have had by any means the measure of success that has come to us. Some faint hearted ones fear, sometimes, that the zenith has been reached and that thenceforth there must be a decline; but in spite of all fears, under the wise management of its own board, and the enthusiastic intelligent service of Corresponding Secretary H. F. Davis it goes right on, and more money was contributed to its treasury this last year—June, 1899-June, 1900—than in any pre-

vious year; and the convention just closed at California was one of the best that has ever been held in that interest. We can but believe that an institution that has been so blessed of God to us, will continue to receive the united support of all our people.

True, we believe that as the years pass bringing changed conditions, it will be compelled to change the character of its work, and look not so much to the destitute fields, but to the Bible schools in connection with the churches already existent, which need better training, better equipment for the work they have in hand. More and more will we see the need of making this part of the church service stronger and better. Its usefulness, helpfulness, blessedness to the church is not yet fully appreciated. It ought to enlist the interest, attention, attendance and support of every member of the church. All the church should be in the school part of the service, and all the school in the church part of the Lord's day exercise. Indeed there should be no distinction, it all ought to be church services.

T. A. Abbott.

1123 Oak St., Kansas City, Mo.

#### THE CUBANS AT HARVARD.

The Columbus (Ohio) letter this time starts from Cambridge, Mass. The most interesting feature of Harvard life just now is the 1,256 Cuban teachers who are here for the summer school. There are 601 men and 655 women. This is a great project. It was conceived by E. L. Conant, a New York lawyer. They were brought here in five United States army transports. The government furnished the transportation free. The expedition is under the supervision of A. E. Frye, superintendent of instruction in Cuba.

The tuition and board and lodging is all provided for by the university, although a special fund of \$70,000 was raised for this purpose. They come from all parts of the island, and all the personal expense they have is in getting from their homes to the transports. Each teacher here represents seventy children in Cuba of school age. There are four lines of instruction provided for them: 1. A systematic study of English; only one in ten can speak English. 2. A natural history subject of instruction. 3. American history taught by lectures in Spanish, and the history of the Spanish colonies in North and South America. 4. The women will be given a course in kindergarten with practical illustrations. In addition to all this excursions will be made to certain industrial establishments in Boston and Cambridge. Three lectures will also be provided on organization of American schools and visits will be made to good types of school buildings. Two lectures on free libraries are provided, and two on imitation and allied processes in childhood.

These happy people celebrated the Fourth in their own way. Here in Cambridge is a historic elm tree with a large stone beneath it on which are the words: "Under this tree George Washington took command of the American army July 3, 1775." The Cubans got a large wreath about five feet across made of laurel and roses, and with a woman at the head carrying an American flag, about 1,000 of them marched to the "Washington Elm" and placed the wreath upon the stone. The wreath had about it a broad crimson sash with the words upon it: "A la memoria de Washington el Magis-

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teris de Cuba." When this was done they set up three "vivos" for President Elliott, three for Mr. Frye, whom they well-nigh worship, three for the city of Cambridge, and last three stentorian "vivos" for Washington himself. Of this the Boston Herald says:

"Washington would probably have been the most surprised mortal in all history could he have looked down and seen with his own eyes the remarkable spectacle of 1,000 Cubans so thunderously cheering his name on Independence day beneath the tree where he had assumed command of the continental army. It was itself an historic event."

The things they see and hear outside of their studies will do them as much good as their studies. They are a fine looking lot of people for the most part. A little below the ordinary in stature. They are dark skinned. The women love flashy colors and are good-looking. There are gray-bearded men and beardless youths. They are the essence of politeness. The men nearly all smoke cigarettes. We naturally suppose they are "Havana filled." Occasionally there is a full-blooded son of Ham among them.

The religious effect will come wholly from absorption, but they will surely see a difference between Protestant America and Roman Spain. They are a more interesting study than some of the lectures I am hearing on the Rig-Veda and Atharva-Veda. In the future I will tell of the summer school of theology and Harvard.

C. A. Freer.

#### ILLINOIS NOTES.

Remember our jubilee state convention. It is at Bloomington Oct. 2, 3, 4, and we have a great program.

Our missionary year ends with July 31 and our books will close. This is a last call to churches for contributions. We need your gifts, as we must come out with no debt, and there will be some expense to the convention.

Have you made out and returned your statistical report to your district secretary? If not, do so at once, as you will want the condition of your church fairly represented in our year book.

E. J. Stanley has resigned the pastorate at Lanark. A report of the year shows that for preaching and local expense there was raised \$928, building and repairs \$450, missions \$206.75, the Bible school raised

\$106, the Y. P. S. C. E. \$82, the Ladies' Aid \$116.25 and the C. W. B. M. Auxiliary \$34.85. There were nine additions and two deaths. The present membership is 150.

The church at Stanford will have their new building completed within three or four months. It is a beautiful brick structure and will have every modern convenience. A great church deserves a comfortable building. F. E. Hagin has rendered a fine service as minister, and J. W. Porter begins as his successor about the first of September.

Vermillion and Moultrie counties are planning for great rallies and the expectations of the brethren will be met.

The Second Church, Danville, A. R. Spicer minister, has let the contract for the new building. This is one of our missions, and it is a lusty child.

Our mission at Fulton has paid for the building and will soon have a minister.

Brethren, we have tried to be good servants, and we solicit your aid in securing offerings. Ask the church that has not helped to send an offering.

J. Fred Jones, Secretary.

#### ACADIA.

Monday, June 11, I left my home and loved ones at Muncie, Ind., and began my long journey to Evangeline's Land. I reached Columbus, Ohio, at 3 p. m., and lectured at night in the Central Christian Church. Bro. R. W. Abberlay, so well known to Century readers, is the able pastor of this church. Tuesday evening I lectured in Ashland, Ohio, and renewed acquaintance with old friends. Bro. S. V. Williams, a southern Illinois boy, is the efficient pastor at Ashland. Wednesday I resumed my journey via Cleveland and Buffalo, and reached Boston at 11 a. m., Thursday. Having but a few hours here I could not visit any of the brethren, but I had a look over the city and reviewed some of the scenes of the days that are gone. Twenty years ago I organized a church of thirteen members in the D Street Free Baptist Church, and out of this has grown our present churches in Boston and vicinity. In this case thirteen has not been so unlucky a number. At 7 p. m. I left Boston for St. John, N. B., via Portland, Augusta, and Bangor, Me., the all rail route. Portland was our home for two years—1880-81—and it was hard for me to pass that



beautiful city without stopping. A hundred precious memories of a young wife and little children, and brethren in Christ, came into my mind. But the King's business required haste, and I could not stop. On through central Maine, past cities and scenes familiar in other days, we sped till we came to Vanceboro and the New Brunswick line Friday at 8 a. m.

At 12 noon we reached St. John, and I was met by a committee of the Maritime Mission Board, and escorted to a hospitable home for a few hours of most needed rest.

Saturday morning at 7 I embarked on the Prince Rupert and had a delightful sail over Fundy's Bay to Digby, N. S., which we reached in three hours. Thus I set foot for the first time upon the land of Evangeline. When I was in the highlands of Scotland the steamer Rob Roy took me over Loch Katrine; but now in New Scotland the engine Evangeline met our passengers at the wharf and drew them and their baggage to the station. At 12 noon we left Digby for Halifax by a Dominion Atlantic train, and the afternoon's ride was through scenes of enchanting beauty and the most fascinating historic association. I have never seen a more beautiful country than the Annapolis and Cornwallis valleys. And we passed right through Wolfville and Grand Pre, and saw the old well and trees where was Evangeline's home. One of the most wonderful things about this sad poem is the minute description of the country by a man who never saw it. I shall read Longfellow's wonderful production with a new interest now.

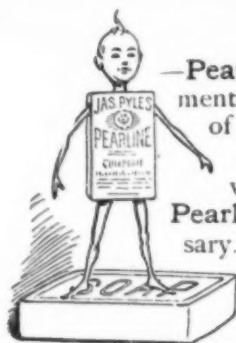
At 9 p. m. we reached Halifax, and kind brethren met me at the station, and I was taken to a hospitable home and given a genuine Nova Scotia welcome. We are now in a meeting in this city about which I will write later on. I will only say before closing this letter that the weather is so delightfully cool here that on this the longest day of the year I have worn my overcoat in my room while writing. A. Martin.

Halifax, N. S., June 21, 1900.

#### KENTUCKY EVANGELISTIC REPORT FOR JUNE.

The following brethren have been at work during the month, some but part of the time: W. A. Oaks, W. F. Rogers, L. Cloud, E. E. Dawson, J. W. Masters, H. M. Pilsgrrove, Allen Ballou, H. J. Derthick, H. C. Bowen, Oscar W. Riley, E. T. Hays, D. G. Combs, P. W. Walthall, H. B. Smith and Z. Ball. A total of 138 sermons were preached and 122 added to the churches; five new Sunday schools and one new church organized, besides a great deal of good work that has not borne fruit. H. W. Elliott, financial agent, was at work all the month in the financial interests of the work and received in collections a total of \$198.96. This is the smallest showing of any month since last convention.

A personal letter was written during the month to a representative of every church that has not aided in the work, and to many that had paid only a part of the amount asked. Many replies have been received from those to whom they were sent, and in the main they have been full of promise for the support of the work. The churches visited by the agent responded well as a rule. All the friends of the work are urged to take prompt action. Unless many churches aid us we will go to Carlisle with our



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obligations for the past year unmet. Only a few weeks remain until the close of the year, and what is done must be done quickly.

H. W. Elliott, Agent.

Sulphur Springs, Ky., July 2.

#### PERRY LETTER.

J. S. Coffin, pastor of the church at Bagley, is spending his summer vacation among his people at that place. Bro. Coffin will complete his course in Drake University next year.

We baptized a young man and two young ladies at the close of our regular evening service June 24. Two united with the church by letter and one made the confession last night, making the total number of additions eleven in the two months we have been here.

Already preparations are being made for our national convention. Iowa should send a thousand delegates. Every Disciple in the state who can possibly arrange to do so should attend, for the convention being so near, the matter of expense will be but a small one. Write to Secretary Denny and secure a seat in a special car which will go to Kansas City via the C., B. & Q.

A battle has been fought and won at Waterloo. The Wellington of this conflict is our N. E. district evangelist, Lawrence Wright. When Bro. Wright went to Waterloo he found a handful of discouraged and homeless Disciples. He at once purchased a lot and began the erection of a church, and two weeks from the time the building was raised it was completed, and June 24th it was dedicated by Dean A. M. Haggard of Drake University. The church at Waterloo which, prior to the coming of Bro. Wright, was without a home, now has property to the amount of \$2,500. This is the kind of work that counts.

The church at Sioux City which has so long been in a depleted condition is taking on new life. Since C. M. Wickham began his work there, the membership of the church has been increased from 62 to 113, the Sunday school has been doubled, the church building has been thoroughly renovated, carpeted and repainted on the inside, and the cash receipts are the largest in the history of the church.

We are informed by our state secretary that the books of the treasurer of the I. C. C. reveal a decided indifference on the part of the Iowa brethren to state work this year. Brethren, I am sure we do not feel keenly enough our obligation to the work of the Lord in our own state. There is no field in the world that yields greater results in proportion to the amount of labor and money expended than does our own beloved state of Iowa.

Let us not be inconsistent in our giving and exhaust the missionary fund in our contributions to foreign work when the need at home is so pressing. Will not every Iowa preacher make a plea and secure an offering for the I. C. C. before our state convention in September?

Roy Caldwell.

Perry, Ia., July 2, 1900.

#### IOWA NOTES.

Our state convention will meet in Des Moines Sept. 3-7. The program is in preparation and will be announced in due time.

We are building houses and establishing congregations in eight county seats and eight smaller towns this year. These buildings represent \$50,000 in money. In addition to this we have had six evangelists in the field, and we have helped to sustain six pastors with mission churches. Thus far only about half of the churches have assisted in this work. I cannot see how preachers and churches can have the heart to fail to co-operate with a work like this. I do not believe that you could expect better results. We have been compelled to reduce our evangelistic force in the face of many open doors. Why do you withhold your support and keep us waiting? Three-fourths of the year is gone, but if all will swing into line we will win a great victory for Christ.

Evangelist Ed. Hastings is at Washington endeavoring to raise sufficient subscription to erect a church building.

Lawrence Wright is at Waterloo in the hardest battle of his life.

The building is finished and all arrangements are made to make it financially secure. When this is done we will see what can be done to rally the members.

Jno. Williams has located with the church at Whiting.

Hugh Morrison will preach at Eldora during vacation.

Prof. Clinton Lockhart has located at University Place and preached for the brethren at Morgan Valley at the opening of their new church last Lord's Day.

Your secretary will dedicate the church at Kamrar the 15th inst. We spent last Lord's Day at Long Grove. The churches of Scott and Clinton counties united in a basket meeting in the grove near the old church. It was one of the best meetings that I ever attended. The preachers present were C. C. Davis, Davenport; W. E. Jones, pastor of Long Grove and Clinton Arbor, of DeWitt. It was refreshing to meet with such men as Father Meredith, W. D. Miller, A. W. Brownlee and Jas. Eldredge. These men have stood by the cause in that part of the state for fifty years. Long Grove is one of the old-

est congregations in the state. The old log house in which Brother McConnell preached fifty years ago is still standing. The collection for state work amounted to \$24.74.

We will send on statistic cards next week. See that the blank is filled out and returned promptly. We want our books to show a complete record of the work done by every congregation in the state.

Did your Endeavor Society receive a letter and an "Iowa excursion" outline last week? It is a unique and interesting entertainment that will help you to make an offering to the I. C. C. Write me if you want a copy.—B. S. Denny, corresponding secretary, Des Moines, Iowa.

#### IOWA SECRETARY'S LETTER.

July 1 the state secretary had the privilege of visiting the active little church at Estherville. Through the kind generosity of the pastor all the services of the day, save the Sunday school hour, were turned over to the C. W. B. M.

So much preparatory work had been done by the pastor and his helpers that the work needed only to be explained and all were ready to enlist. Thirty-one members were enrolled, with Sister W. P. Galloway president; Sister C. C. Galloway, vice-president; Mrs. F. W. Collins, secretary, and Mrs. H. M. Gregory, treasurer.

The church is reaching out to surrounding home fields, and is ready to go "to all the world."

Monday evening was spent with the little Aux. at Spencer. The church is happy in the possession of their remodeled church home, and thus equipped we will expect larger things of them.

Miss Florence Mills organized an auxiliary at Meadow Grove, near Luther, July 1, of which Mrs. Maggie Huffman is president. Mrs. Oghurn reports another auxiliary in her district. This time a reorganization of Rose Hill, with P. K. Jackson president. If we reach the fifty auxiliaries for which we are aiming during the national year, this work must continue. Sisters, if there is a point near you that might be organized and you cannot do the work yourself write the secretary and some one else will be sent.

Sad news comes from India. The famine grows worse; smallpox has broken out in the Bilaspur orphanage; cholera and plague add to famine horrors in the relief camps. Our missionaries are breaking down under the strain. Our work and prayers must not fail them in these hours of darkness.

If your June report is not in, send at once that the year's report may be compiled.—Annette Newcomer, State Secretary.

#### SCOTT COUNTY NEWS.

The first annual meeting of the Scott and Clinton county Disciples was held on Sunday, July 1, at Long Grove. It was an old-fashioned, all-day "basket meeting," and some 300 gathered from the five congregations in the two counties. B. S. Denny preached the morning sermon and the writer the afternoon. An organization was effected for co-operative work and to hold an annual county (or bi-county) convention. Twenty-four dollars and sixty-four cents was given for the state work, and two life memberships taken. Every one enjoyed the fellowship and pronounced the first annual meeting a success. C. C. Davis.

Davenport, July 2, 1900.

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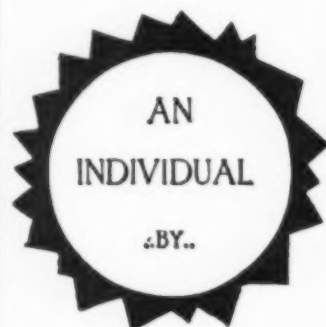
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